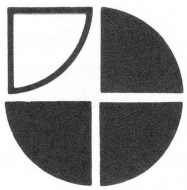
March 1984
Volume 12 Number 1

MISSION FOCUS



A life-saving experience

Interpreting the Bible Missiologically

DAVID W. SHENK

My seatmate on a flight from Osaka to Hong Kong was a Japanese businessman—a Buddhist. During our dinner hour I asked him, "Have you ever considered Christianity?"

Without hesitation he responded, "Of course not."

"Would you be so kind as to tell me why you have never seriously considered becoming a Christian?"

With gracious tactfulness, he began to explain that for him the greatest concern in life is to maintain a harmonious relationship with the ancestors. He went on to say that he knows Christians, and he has investigated the Christian faith, but that sadly, Christianity has nothing whatsoever to say concerning his relationship with the ancestors.

As he was speaking, I remembered a conversation I had had with some church leaders in Japan several days before who confirmed that the greatest obstacle to the gospel in Japan today is the inability of the church to present a word of hope for those who are concerned about the ancestors.

Yet as I listened to this worldly-wise Japanese businessman, I asked myself in what ways Jesus' gospel is for a person who longs for the tranquility of those who have lived righteously and are now among the ancestral community. So I responded, "Oh, but you are wrong. The Bible does have a word of hope for you who are concerned for the righteous ancestors."

Borrowing from biblical hermeneutics which I have gleaned from hearing African evangelical preachers, I referred to Ephesians 4:8-10. I shared the good news that when Jesus Christ was crucified, he went into the regions where the ancestors were and proclaimed redemption to them. All of those who were people of faith, people who longed for righteousness, were invited to respond to the good news of redemption. When Christ rose from the dead, ascended into heaven, he took hosts of the ancestors with him. Today they are in heaven with Christ pleading and awaiting the salvation of the living. We are blessed by their gifts, probably especially the gift of their prayers.

I shared that when Christ was crucified, a number of ancestors actually rose from the dead and walked the streets of Jerusalem. This was a sign that something tremendously precious had happened in the world of the ancestors when Christ was crucified. He died not only for the living, but also for those who had gone before.

David W. Shank is Director of Home Ministries for Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania. He earlier served with EMBMC in East Africa.

My seatmate's face lifted, and he asked, "Is that really true?"

I responded, "I believe it is true, for this is my understanding of the Word of God."

As our plane descended toward Hong Kong, he assured me that he would explore the Christian faith with interest and seriousness. I shared with him an address of a Christian in his hometown whom he could contact.

Was my response to the Japanese businessman an appropriate biblical hermeneutic? I am not sure. However, I am confident that as the gospel interacts with peoples of diverse worldviews and cultures, we are forced to view the Bible missiologically. Our hermeneutics must perceive of the gospel as good news to the questions which people are asking.

We also need to recognize the manner in which people respond to that good news will vary, for we each respond to Jesus Christ from the perspective of our own culture and history.

The prophet Isaiah said it so well:

For as the rain and the snow come down from heaven,
And do not return there without watering the earth,
And making it bear and sprout,
And furnishing seed to the sower and bread to the eater;
So shall My word be which goes forth from My mouth;
It shall not return to Me empty,
Without accomplishing what I desire,
And without succeeding ***in the matter*** *for which I sent it.*
For you will go out with joy.
And be led forth with peace;
The mountains and the hills will break forth into shouts of joy before you,
And all the trees of the field will clap ***their*** *hands.*
Instead of the torn bush the cypress will come up;
And instead of the nettle the myrtle will come up;
And it will be a memorial to the Lord,
For an everlasting sign which will not be cut off.

—Isaiah 55:10-13 (NAS)

As the Word of the Lord impregnates a culture, fruitfulness breaks forth. There is a mystery about the process. Yet something wonderful always happens. The thornbush and the nettle begin to wither as the cypress and the myrtle spring forth.

Senior and Stuhlmueller (1983:38) describe it this way:

God does not remain transcendentally aloof, nor are his thoughts suspended like majestic clouds in the sky. Rather, God's word falls gently, "as the rain and the snow come down," soaking the ground, and gradually, "it shall return to

me," says God, not empty but in the earthly form of trees, bushes, and grain.

The divine word reaches back toward God in human forms—in ancient language and psychological patterns, even within the compromising situations of human prejudice, ambition and ignorance.

The Bible is the story of the rain and the snow of the Word of God descending on a people. It is the story of their response to that Word, to God's call. We experience that same call and participate also in the paradox of response and rejection, in the diversities of perception and expressions of faith's response to God. Two dimensions of the response relate particularly to the hermeneutical process: (1) call and pilgrimage and (2) worldview and culture.

Call and pilgrimage

Sometimes it is helpful to think of the biblical perception of revelation against the backdrop of other viewpoints. Islam, for example, teaches that revelation is a given. It is a word which descended from heaven, a word which is eternally unchangeable, a word which has experienced no innovation or change from Adam to Muhammad, a word which is written on golden tablets in heaven and recorded verbatim in the Qur'an, a given code of conduct and belief.

Fazlur Rahman, in his book *Islam,* describes the crisis of contemporary Islam in light of this perception of revelation. Rahman, a University of Chicago professor, explains the hermeneutical crisis Islam confronts in a world of change and movement. He believes that the crisis arises because Islam is committed to a perception of revelation as a given entity ideally enshrined in the mid-seventh century embryonic Medinan community. How can that perception of revelation nurture faith in an age of colossal change?

Rahman admits that he is a lonely voice within the Muslim community, yet he puts his finger on an issue of utmost urgency and significance: If revelation is a static given, how can change ever happen (Rahman, 1979:201)? Furthermore, many modern Muslims are discovering that the givenness of the Islamic perception of revelation encumbers effectiveness in mission in a world committed to multifarious cultural expressions.

The call to Abraham: a prototype

In rather dramatic contrast to the Islamic perception of revelation, the Bible seems to perceive of revelation primarily as a personal encounter and a call—a call to become, a call to pilgrimage (Jacobs, 1983). In fact, the whole biblical drama begins with the call of a person, one Abraham.

The call of Abraham is crucial to our understandings of the interaction between call and the person-in-culture. That call is a paradigm of all calls.

Abraham was called in a feasible moment. Terah died, then Abraham was called. Oftentimes a person or a culture seems strangely impregnable to the good news. Then there is a moment of truth, perhaps a moment of change in the culture; perhaps it is a tragedy. The call is heard at the appropriate moment. The father of biblical faith began his pilgrimage after the death of his father!

Abraham was called to leave his country, his people, and his father's household (Gen. 12:1). The entire biblical drama is an ongoing repetition of that call to leave in order that we may become. It is the story of movement. The Bible begins with the garden and concludes in a city. It is a story of change and growth.

What was Abraham to leave? In Mesopotamia where he lived babies were sacrificed to the moon god called Sin. It was a dehumanizing society in which children were expendable. It was a culture which oppressed and warped the lives of people. Abraham was called to leave the dehumanization of Haran and Mesopotamia to become a new people, a people of blessing. That is the direction in which God always calls people. It is a call from all that is dehumanizing to become all that God would have us to be.

In the early part of the twentieth century, German Lutheran missionaries went to the Chagga of Tanzania to proclaim the gospel. Some of these missionaries believed that the Chagga could receive the gospel without their culture being contaminated or changed in any way. For the missionaries the gospel was only the good news of the forgiveness of sins and the preparation for heaven. These missionaries hoped that Chagga traditional culture could remain intact; the tribal customs should not be contaminated by missionary presence.

During furlough, the German missionary Gutmann wrote two books describing this approach to church planting among the Chagga. However, in the absence of any missionaries, the elders of the new congregations which had emerged had a great conference in which they outlined what the good news of the gospel meant to them. In dramatic contrast to the perception of some of the missionaries, the Chagga elders drew up a covenant to which they believed all Christians should submit. This

March 1984
Volume 12 Number 1

MISSION FOCUS

1 Interpreting the Bible Missiologically
David W. Shenk
5 Six Lessons About Contextualization
W. Frederic Sprunger
7 Missionary Burnout—A Desirable Ideal?
Peter M. Hamm
11 Recalled to New York City
John I. Smucker
12 In Review
16 Editorial

EDITORIAL COUNCIL
Editor Wilbert R. Shenk
Managing editor Willard E. Roth
Review editors Peter M. Hamm, Peter Fast
Other members Hans Kasdorf, Robert L. Ramseyer
Editorial Assistant Merlin Becker-Hoover

MISSION FOCUS (ISSN 0164-4696) is published quarterly at 500 S. Main St., Elkhart, Indiana, by Mennonite Board of Missions. Single copies available without charge. Send correspondence to Box 370, Elkhart, IN 46515. Second-class postage paid at Elkhart, Ind., and at additional mailing offices. Lithographed in USA. Copyright 1984 by Mennonite Board of Missions. POSTMASTER: Send address changes to MISSION FOCUS, Box 370, Elkhart, IN 46515.

covenant called for the transformation of all aspects of Chagga culture which were in any form dehumanizing. Drunkenness was to be put away; female circumcision was to be abrogated; all forms of witchcraft were to be spurned. For these new Christians, the good news of the gospel was the call to leave Haran in order to become a new people, to leave that which had dehumanized and distorted the growth of the Chagga people so that they may become a new people (Anderson, 1977:98-99).

It is not only the Bible which describes the story of movement, of becoming, but in mission everywhere, just as among the Chagga, we find that same drama unfolding again and again.

As Abraham left, he became a blessing to the nations. In fact, his descendants as well became a blessing to the nations.

Although the pilgrimage of faith is often disruptive to culture and oftentimes calls for radical discontinuities with the past, nevertheless, something about the nature of the pilgrimage is a blessing. In any culture where people are involved in this pilgrimage, blessing accrues. In *Christianity and World History*, Van Leeuwen (1974:399-440) suggests that concepts such as progress and development are never found in pre-Christian cultures, but that wherever the gospel is proclaimed and a church is planted, those concepts gradually penetrate the entire culture.

Although Van Leeuwen may be overstating the case, there is, nevertheless, much truth in his astonishing observation. Frequently, while I was working in a Muslim culture, Muslim students told me, "We want to be secular; we want to be committed to movement. We also want to be committed to faith. It's hard to be a Muslim and maintain a commitment to movement. Could it be that the Christian gospel is the answer to our dilemma?"

It most certainly is!

The pilgrimage: theological and personal growth

Throughout the Bible we find a call to a moral and spiritual transformation, and the pilgrimage also involves transformation in theological perceptions and formulations. Islam leads me to a particular fascination with the development of Trinitarian theology within the early Christian church.

Within the New Testament itself, one senses the struggle the early church was experiencing as it attempted to interpret the incarnation of God in Christ within variegated worldviews. One of the first Christian baptismal services described in Acts apparently took place in the name of Jesus Christ (Acts 2:38). Most of the first 3,000 people baptized were Jewish, and the church had not yet begun to use the Trinitarian formula in baptism.

Nevertheless, some years later when the Gospels were recorded, writers remembered that Jesus had instructed the disciples to baptize in the name of the Father, the Son, and the Holy Spirit. It may be that the remembering of Jesus' instructions to the disciples was also enhanced by a growing awareness that an exclusively christological faith orientation was not adequate.

In fact, both within biblical revelation and subsequent Christian experience, balanced, wholesome Christian faith is centered in God the Father, God the Son, and God the Holy Spirit. An undue emphasis on God leads toward universalism, an overemphasis on Jesus Christ nudges us in the direction of humanism, and pneumatic fixation leads to charismatic excesses and sometimes into expressions of moral nihilism.

Having affirmed the theological and existential appropriateness of Trinitarian theology, one is still left with the question of how that theology is to be interpreted within variegated contexts. Even within the New Testament we find various efforts, which, at least according to later Christian theological development, may be conceived as marginally heretical. The book of Hebrews, for example, sometimes refers to Jesus Christ as **a** Son. He is **the** Messiah and **a** Son who learns obedience by what he suffers (Heb. 5:28). As the name of the book suggests, the author is attempting to interpret Jesus Christ as Lord and Savior to a Semitic worldview.

In contrast to the author of Hebrews, the Gospel of John attempts to interpret Jesus to a worldview which is more philosophically or neo-platonically oriented. Here Jesus is the *lógos*, definitive revelation of universal intuitive truth.

These bold experiments, in order to communicate, are almost frightening. Do we also have the privilege of similar experimentation? When I walked home some years ago from the veneration of an ancestral saint in a remote African village, was I wrong to say to those with whom I walked, "Jesus is the Great Saint, the One chosen by God, who stands above all saints, the One who is the truly effective mediator and intercessor between God and man"? In pilgrimages home from the shrines of saints among that particular African people, stories are told about ways in which the ancestral saint has interceded to God on behalf of the tribe and effectuated thereby answers to prayer. Was I right in that context to share answers to prayer I had experienced during the past months as I addressed God the Father in the name of Jesus Christ? Some of those answers to prayer had been dramatic, and one of the men on that pilgrimage home began a Bible study with me sometime later to learn more about the Great Saint, Jesus.

In the post-biblical period, the church struggled at developing Trinitarian formulations which were more precise. The classic formulation is the Nicene Creed. However, Eastern churches and those which were semitically inclined never felt comfortable with the Nicene Creed. In fact, after the Council of Nicea the churches in the West and those in the East began to drift apart.

Why the discomfort? The Nicene Creed was tailored particularly to issues raised in relationship to Trinitarian theology by Hellenistic philosophy on the one hand and polytheism on the other hand. The creed was a necessary instrument speaking to the issues confronting the church by these powerful challenges, but it was not a helpful instrument in persuading people with a Semitic worldview that Jesus Christ is Lord and Savior.

Particularly in relationship to Islam and Judaism, the Western church still struggles with a dogmatic inhibition which the Council of Nicea has imposed upon the church. That inhibition often prevents us from thinking with the kind of creativity which the New Testament itself portrays in interpreting Jesus Christ in ways which can be understood as good news indeed.

Revelation is both God's self-disclosure and a call, a gracious call of God, preeminently revealed in Jesus Christ, to become his covenant people. That becoming involves repentance and leaving; it involves personal and cultural transformation. It also involves a need to interpret faithfully that call to all other people so that they also may have the choice to become part of that pilgrimage of faith.

Within the Bible we find the covenant community, in the interpretation process, dramatically interacting with contemporary cultures. We see a fluidity, a sense of movement and discovery under the inspired guidance of the Spirit of God. We see growth, both theologically and personally.

Authentic mission today needs to echo those same themes. The Bible is a blueprint on how the process goes on. Jesus Christ is the Lord of the pilgrimage. The whole process needs to focus upon him; we interpret boldly for one reason: that by all means, Christ's lordship may be perceived and received.

Worldview and culture

The worldview is the core of a culture. Anthropologists sometimes perceive culture as analogous to an onion with outer and inner layers. The core is the worldview, and the outer layer would be the artifacts which a culture creates and uses. Between the outer and inner layer are other cultural aspects such as values, practices, amenities, and courtesies. The outer layers are the most easily changed. The worldview is exceedingly resistant to change.

Contemporary biblical scholars are impressed with the profound differences in perception between the worldviews of all other Middle Eastern cultures in contrast to the biblical worldview. Even a cursory study of the Old Testament reveals the dramatic conflict between the different perceptions of reality (Bright, 1978:17-126). In rereading the book of Joshua I have been impressed anew by the conflicting worldviews. In the final chapters, Joshua makes it clear that there are two different perceptions of reality, that of the Canaanites and that of the people of the covenant. The evidence that the perception of the people of the covenant is true and all other perceptions are false is the fact that Yahweh has acted dramatically in history to redeem a covenant community. Joshua is keenly aware that the people of the covenant will be in for a long struggle between the environment in which they live and their commitment to covenant with God, the Creator of the universe.

That same collision in perceptions takes place wherever the Bible is shared with people. The Old Testament is amazingly relevant in relationship to contemporary missiological issues. Amid profound divergence between the Canaanite worldview and that of biblical faith, people of the covenant were nevertheless capable of borrowing from local culture and transforming the meaning of those borrowings within the perceptions of the covenant community. Biblical scholars point out, for example, that some of the psalms which are included in the Bible were originally hymns written to the pagan Baal. The covenant people took those pagan songs and used them to sing praises to Yahweh. (In the sixteenth century Martin Luther set Christian words to tavern tunes, producing powerful hymns.)

What is indicated throughout the Old Testament is a dramatic and intense interaction between God's call to be a covenant people and contemporary culture. The drama is heightened by the fact that becoming the covenant community involves not only moral transformation but also a radically different way of looking at the world. The break is profoundly felt in relationship to the perception of nature. Middle Eastern peoples perceived of nature as divinized. The biblical worldview radically departed from that perception. There is an uncompromising break between all forms of divine-ontological perceptions of nature and biblical, divine-transcendent perceptions of the universe.

Yet there was a clear-cut break; the Old Testament itself reveals that the break was often compromised and distorted. The prevalent Middle Eastern worldviews were an enormous attraction for the people of faith. The break was not without considerable tension, compromise, and vacillation. The church in mission today experiences that same tension. Let me give several examples.

In the African traditional worldview, progeny are a guarantee of tranquility in this life and in the life to come. Children are soteriological. This is one of the primary reasons for polygamy. The essence of marriage is progeny. The marriage in which no children are born is a failure, for salvation has not been achieved through that marriage, salvation which is acquired through children.

Biblical revelation confronts that worldview with a radical challenge. Salvation is not contingent on progeny. The essence of marriage is not the birth of children, but rather one flesh union in which God unites the two into one. Covenant communion, not the production of children, is the heart of the marriage relationship. Therefore, polygamy is incompatible with biblical perceptions of marriage.

The great temptation of Christian mission is to fail to be cognizant of the worldview out of which polygamy emerges and to attack the problem of polygamy, consequently, at the moral level or practice level. However, biblically oriented mission would have one move beyond those levels of cultural dynamics to addressing the worldview itself. Only in that way can the gospel really become good news. If polygamy is addressed merely at the practice level, it becomes a do-and-don't situation with all kinds of quibblings as to whether this is a Western cultural practice vis-à-vis an African practice and why if Abraham had more than one wife we can't today.

However, if polygamy is addressed at the worldview level, then indeed monogamy begins to be seen as good news. A couple does not need to have the encumbrance of the absolute requirement for having children in order for their marriage to succeed. Their marriage is free to be successful whether children are born or not. That is freedom! The reason the marriage can succeed without children is, first of all, because God enters into the marriage union to create one flesh union, communion, covenant; that is the heart of what marriage is about. Second, salvation is acquired, not through the children who are produced through that marriage, but rather through the grace of God as revealed in Jesus Christ.

Nevertheless, even when the gospel is interpreted in the African context at the worldview level, one still discovers that dramatic and painful interaction continues between the traditional perception and that of biblical revelation. I could well imagine that the dialogical encounter and all that it involves will continue until the *parousía* itself.

A second example derives from our Western moorings in the Greek philosophical dualism between matter and spirit. The dualism has infected much of Western theology with the notion that the gospel is concerned with saving souls, and then a kind of Christian ethical commitment somewhat less than gospel relates to the physical needs of people.

African traditional theology is holistic. A person is seen as a totality. The salvation which Africans perceive to be revealed in Jesus Christ is holistic. The total person experiences salvation (Shenk, 1983:3-29).

Therefore, with some perplexity Africans discover, when they are in contact with Western church agencies, that there seem to be two different forms of ministry, ministries which seem to dichotomize people into soul and body. If you need water wells, you write to Mennonite Central Committee; if you need an evangelist to lead people into a right relationship with God, you write to Mennonite Board of Missions. Yet, as Jesus demonstrated, the two belong together. Why does the church separate these ministries?

Particularly intriguing is that after 1,900 years of Western Christianization, we still live with the dualism of Greek philosophy. A lag seems to persist between the Western worldview and the biblical perception. Not long ago I sat in a dialogue between a Muslim scholar and a Western Christian evangelical scholar. The Muslim said he was perplexed at the manner in which Christians tend to spiritualize the kingdom of God and, consequently, that they seem little concerned about cultural or political decadence.

The response of the Christian scholar was,

You must understand, however, that we need to be faithful to the teachings of Jesus. It is absolutely clear that for Jesus the Kingdom of God was only a spiritual reality; it had

nothing to do with political, cultural or economic affairs. When Jesus taught that He has come to give liberty to the captive and hope to the poor, he was speaking only of the anticipation of heaven which those who believe in Jesus will inherit.

From a Muslim perception that kind of gospel is not good news at all. It is too unrelated to the hard realities of life now.

One of the special gifts of involvement in mission cross-culturally is that the misperceptions of the gospel which a particular culture imbibes can sometimes be corrected as that culture touches perceptions which are developing in other cultures. A year later, I met with this same evangelical scholar, and he told me he was doing a lot of new thinking about the meaning of the kingdom of God in the light of his encounter with Islam and the church in Muslim cultures. He said that he was beginning to discover that the kingdom of God is much bigger than he had ever perceived. How strange indeed that an encounter with Islam, in this case, would help one to rediscover the nature of the gospel as proclaimed by Jesus Christ!

The gospel mission: call to pilgrimage

The Bible is a missionary book, written in the throes of human response to God's gracious redemptive encounter. The missionary task is to share the good news of God's reaching out to people; as that news is shared everywhere, cultures begin to experience the same drama of response and rejection which is so dramatically recorded in the pages of the Bible.

As we experience the response of cultures to God's Word today, the biblical message comes alive in a new way, for we sense that we stand in continuity with those of the past to whom the Word of the Lord was first revealed. Our responses and theirs are similar!

Interpreting the Bible missiologically becomes, therefore, a life-giving experience, an experience in which we sense profoundly that we stand in continuity with the men and women of faith who, like Abraham, have been called to leave Haran and go to a new land. The gospel calls all of us into that kind of pilgrimage in all of its variegated forms. That is the richness and the blessing of mission.

References Cited

Anderson, W. B.
1977 *The Church in East Africa, 1840-1974,* Dodoma, CTP.

Bright, John
1978 *The Kingdom of God: The Biblical Concept and Its Meaning for the Church* Nashville: Abingdon.

Jacobs, Donald R.
1983 *Pilgrimage in Mission: Mennonite Perspectives on the Christian Witness Worldwide* Scottdale: Herald Press.

Rahman, Fazlur
1979 *Islam* Chicago: University of Chicago Press.

Senior, Donald, and Carroll Stuhlmueller
1983 *The Biblical Foundations for Mission* New York: Orbis.

Shenk, David W.
1983 *Peace and Reconciliation in Africa, African Traditional Religion and Christianity* Nairobi, Kenya: Uzima.

Van Leeuwen, Arend Theodoor
1974 *Christianity in World History* New York: Charles Scribner's Sons.

For Further Reading

Cragg, Kenneth
1971 *The Event of the Qur'an* London: George Allen & Unwin Ltd.

Ellul, Jacques
1967 *The Presence of the Kingdom* New York: Seabury.

Snyder, Howard A.
1977 *The Community of the King* Downers Grove: InterVarsity Press.

Visser't Hooft, Willem Adolf
1982 *The Fatherhood of God in an Age of Emancipation* Geneva: World Council of Churches.

Yoder, John H.
1971 *The Original Revolution: Essays on Christian Pacifism* Scottdale: Herald Press.

Six Lessons About Contextualization

W. FREDERIC SPRUNGER

When we first came to Japan, I tended to be rather critical of the way missionaries were working. It seemed to me the gospel was not being contextualized—made meaningful to the Japanese—well at all. From the order of the worship services to the translated hymns to the stark white church buildings with benches, it didn't seem very "Japanesey." Where were the Oriental melodies or the native instruments? Where were traditional architecture, graceful gardens, and indigenous culture patterns to be found in the churches?

I still ask the same questions, but not as often or with the same intensity as I once did. Perhaps I've been here too long or have come to realize that the way things are is often how the Japanese themselves seem to want it. For example, look at the work of Japanese artists, particularly that of Christian artists Sadao Watanabe or Seiji Fujishiro. Notice how un-Japanese their paintings are. Why? It's beyond me. But if you ask them, I am sure they would give an explanation. And one certainly cannot say that such attempts are not a contribution to indigeniety, though they may not look very Japanese to us.

Our national brothers and sisters need to develop their own unique patterns, and one of the most helpful things we can do

W. Frederic Sprunger has served in Japan since 1964 with Commission on Overseas Mission of the General Conference Mennonite Church. This article is adapted from an address he gave at the 1983 Hayama Missionary Seminar. Sprunger has written TEE in Japan: A Realistic Vision: The Feasibility of Theological Education by Extension for Churches in Japan *(William Carey Library, 1981).*

is encourage from behind the scenes. At any rate, while I am still apt to be critical at times, I do not throw as many stones as I used to. Part of the reason is that my own feeble attempts at preaching the gospel have, more often than not, seemingly ended in failure or not borne much fruit.

So, what have I learned? Have there been any lessons? Let me mention six.

Doing it together

The gospel is best contextualized by doing things **with** people (the church people) and not **for** them. Language study for us actually came after our initial three-year term as dorm parents for missionary children at a small school in Miyazaki. After we spent a year and a half at Japan Missionary Language Institute becoming more knowledgeable about Japan's culture and, we hoped, a bit more contextualized ourselves, we set to work.

We were working with an established church, but were trying to begin a new center. So, in many ways, we were free to experiment. We tried remedying some of the things which had bothered us the first time here. For worship we sat on chairs in a circle instead of benches; sometimes we sat on tatami mats around a low table. Music from the Japanese hymnal played in the background as people came. We varied the worship order. We tried always to have a layperson chair the meetings or speak. We attempted to be more informal, only to discover that many people preferred more formality! (We also learned quickly that parroting back in the classroom is quite different from trying to talk over a cup of tea with a neighbor.)

We held the usual round of English Bible classes, showed Moody Science films and those made in Japan, and passed out notices for films along with tracts. When church people were too busy to help, we did it ourselves (after all, we were paid for it weren't we—in their eyes at least). Our children were in Japanese schools. My wife was deeply involved in PTA and local activities. These activities provided a good "in" with the community.

Yet, we were foreigners. As time went on, and especially when it came time to leave, we felt we had tried to do too much by ourselves. It was probably easier that way; it often takes more work to get others to help out. But for the gospel to be really contextualized in the eyes of those not yet Christian, the church needs to be involved. We learned the importance of doing things together. What **we** do is not so important. We need to work more at doing things **with** rather than **for** people. Doing it together can also be more fun.

Telling what God is doing

The gospel gets contextualized when people can tell what God is doing for them **now**. In the case of the first church where we worked, a sharing time was incorporated into the Sunday worship. It was meant to allow people to testify as to what God was doing in their lives, to ask for prayer if there was a special need, to make the worship more corporate.

Although such a time was provided, for the first six months, no one stood up to say anything. During the next six months there was an occasional testimony, and the following year we heard a few more. Gradually it took hold until there were two or three each week. The church we now serve also has a time for sharing prayer concerns, but it is not a testimony time as such. Yet I believe this is important—to give people a chance to say what God is doing for them **now**. In this way the gospel gets contextualized for them and their hearers and can carry over to witnessing in daily life.

Practicing as well as preaching

The gospel must become contextualized in both word and deed. Practicing is as important as preaching the good news. To say this possibly raises in some minds the old faith or works dichotomy, evangelism versus social action, and I don't want to get into that here. We are saved by faith; no doubt about it. But, as Paul tells us in Ephesians in the same passage, we are saved for good works. No doubt about that either.

Several years ago our pastor proposed having a church bazaar for the benefit of the needy in Bangladesh. He had visited there and had seen the needs himself. Some of the church folks were maybe not quite ready for it, but we went ahead anyway with used items, a food corner, game corner, vegetable corner, English books, and self-help items made in Bangladesh. Over ¥70,000 ($300 U.S.) was raised for school kits for children there, not a large amount, but for a small group of a dozen or so believers, a good beginning. One of the things that amazed us, however, was how enthusiastic even the non-Christians in our classes were about this—donating items, offering to help, thanking us for the opportunity to be part of such a worthwhile cause, and wondering when the next such event would be.

The bazaar has become an annual event; I expect it will continue. It puts a little flesh on our faith. It helps people see that Christians are concerned about the needs of this world as well as the next. Contextualizing the gospel in deed is as necessary as doing so in word. We ought to have a holistic approach.

Communicating in heart language

For the gospel to be contextualized, it must eventually be communicated in people's own medium. My work has mainly been in English, teaching English and Bible classes at all levels. As a cooperating missionary in an assisting role with a local church, I am comfortable with what I'm doing. English has its place, and it is a good way to contact new people to develop lasting friendships. Some enter the faith through that door.

But I also know something of how long it takes for this to happen. English classes may be a way of building bridges to the church, one way of presenting the gospel in a natural study setting. But it seems to me that for the good news to be really contextualized it goes best in people's own medium—the "language of the heart."

In noting this, I am not knocking English teaching as a method of sharing Christ. I am suggesting that we must not put as much stock in it as we missionaries and the church sometimes do. "If only we had a missionary to teach English, we could do some evanglism!" is a dangerous attitude. English Bibles, bilingual New Testaments, and Bible lessons can be of great help, and whatever language is used, we must of course try to make the message plain. But in the end, as we might expect, the Holy Spirit appears to work fastest and best in and through the people's own medium, their own language.

Presenting the gospel backwards

We may be able to contextualize the gospel better by going at it from the **opposite** direction. Many things in Japan are seemingly done backwards to the American way: reading a book from the "back," driving on the "wrong" side, pulling rather than pushing a saw. Perhaps **we** are the ones doing things backwards. Might we have something to learn here? If things are often this way, why not try presenting the gospel backwards?

Start with people instead of God; start with goodness instead of badness. To be more concrete, take the concept of sin. We often begin with the idea that people are sinners. All are sinful. Humans are downright bad. This is the concept many have of the Bible's teaching. Buddhism teaches that people are good;

Christianity, that they are bad. Period. If this is the Japanese preconception, how about coming at it the other way around? People are not hopelessly bad, but not as good as they ought to be.

This raises the question of what standard we follow. Jesus told us to love God and others with all our heart. All our heart? Yes. That means 100 percent. Know anyone like that? No, who does? We all know some mighty fine people, including many non-Christians. But when sin is explained as falling short of what God expects, when it includes sins of omission as well as commission, people begin to say, "Well if that's what sin means, then who isn't a sinner? We must all be sinful because there is no one who is perfect." That's right. Starting with humans falling short of being wholly good, rather than being totally bad, can ring a bell.

In connection with this matter, I did run an experiment with an English class to illustrate sin. Two jars were filled, one with tap water, the other with the dirtiest water I could find in Hakata Bay. The jars were put on the table. One was supposedly pure, the other, dirty. Then one drop of bay water was added to the pure water. I asked the students, "How does it look now? Dirty?"

"No, it still looks pure, clean."

"Would you drink it?"

"No, never!"

"Why not? It looks clean doesn't it?"

"Yes . . . but we know it's not perfectly clean. There is some dirty water in it even though you can't see it."

Ah, there is the analogy! That is how it is with us. To each other we may look pretty good. But God sees the heart. Even if our hearts are 99.9 percent pure, none of us is without some sin, known or unknown. There is no one who doesn't need forgiveness. There is no one who doesn't need a Savior. And praise be to God, there is a Savior in Jesus Christ! Going at things from the opposite direction can, I believe, be a good way of working at contextualization.

Celebrating more Christian festivals

To enable the gospel to become more contextualized, we need to work consciously at developing more Christian celebrations other than Christmas. Some churches have special New Year services, blessings for children aged three, five, or seven, Adult Day commemorations, death anniversaries, and the like. These functional substitutes are good, but could we not use a few other new, big, happy Christian festivals in which non-Christians can also participate?

The church year generally begins around November with Advent services. It ends with Ascension and Pentecost. But from Pentecost to Advent, depending on your tradition, there is usually not much by way of celebration.

With Japanese having such a close affinity with nature, why not have a creation celebration in early fall? People could bring favorite plants, or have the celebration outside and plant a bit more greenery in the churchyard, or even hold the event in the mountains. Try to develop a Christian festival of creation, focusing on the Creator of it all who is also our Savior. If a creation festival were held in the fall, maybe something like a music festival including Handel's "Hallelujah" chorus could happen in the spring.

Incorporating traditional dance and Japanese instruments in worship is another dream I have had. However, when I suggested to a pastor that we act out a Christian hymn in Japanese dance, a look of incredulity crossed his face. But why not try it? Why let the non-Christians have a monopoly on the riches of Japanese culture? Why not affirm rather than deny the best in the culture? Why not adapt it to express our message to the glory of God?

I heard of one pastor who encouraged this—accepting rather than rejecting. He has written a little service to go with the Christmas cake people all eat. It is low-key, but it offers new meaning, telling the Christ story as people eat their cake. Why not? It's a grand idea!

Where are the other pioneers who will lead us? What, of the following and other images, can we use to contextualize the gospel in Japan?

- bamboo crosses, manger sets, communion cups
- kimonoed dancers acting out biblical encounters
- recitation of Christian poems to Japanese melodies
- mountain backdrops to adorn institutional platforms
- colorful banners to point to the way, truth, life

Toward creative contextualization

We all can find it easy to be critical, hard to be truly creative. But our job as missionaries is to try to be creative, each in his or her own way, and encourage others to do the same. In time it will pay off in greater contextualization of the gospel. May we each determine to do all we can to become ever more effective creative contextualizers.

Missionary Burnout—A Desirable Ideal?

PETER M. HAMM

David Brainerd's high goal to burn out for God, "to wear out my life in His service," has motivated countless potential candidates for self-giving missionary service around the world. Suddenly, however, burning out for God is no longer fashionable. With all the talk about burnout among persons in service occupations—including missionaries—one needs to examine more analytically what is meant by burnout, whether it is in fact a biblical ideal, and if not, what to do to prevent it.

Most missionary burnout is quite unwarranted, is certainly not God-pleasing, and can in fact be avoided. Given the contemporary meaning of burnout, it is not a desirable ideal.

Meaning and symptoms of burnout

If David Brainerd was completely abandoned to God, to do God's will and be ready to devote all his energies to accomplish God's work, it should still not have resulted in burnout in the current sense of the term. Certainly not if one observes the preventive cautions. What meaning then is to be attributed to the term, and what are its symptoms?

Peter M. Hamm, Winnipeg, Manitoba, is Secretary for Asia, Africa, and Europe for Mennonite Brethren Board of Missions/ Services. Earlier he served as a missionary in India and taught at Mennonite Brethren Bible College, Winnipeg.

Clarifying the meaning

Derived from the mechanical "poof-pop" of a light bulb or the grinding halt of a motor, burnout suggests the sudden end of a prior productive and operative condition. Negatively, it is not to be confused with rust-out (an inactive condition from not enough involvement), nor drop-out (the loss of interest resulting in giving up), nor cop-out (being distracted by the lures of greener pastures elsewhere).

Positively, burnout happens where there is fire, to those who have worked hard, to those who were highly motivated but who failed to refuel the fire. Coming to a more formal definition, one might define burnout as the process whereby individuals become depleted, disenchanted, and depressed as a result of over-extending themselves or failing to replenish their resources, be they physical, emotional, mental, or spiritual.

In his analysis in *Burn-Out: The High Cost of High Achievement* Herbert J. Freudenberger, a New York psychoanalyst, defines a burnt-out person as "someone in a state of fatigue or frustration brought about by devotion to a cause, way of life, or relationship that failed to produce the expected reward" (Freudenberger and Richelson, 1980:12). Pointing to the subtitle of their book, Freudenberger explains, "Whenever the expectation level is dramatically opposed to reality and the person persists in trying to reach that expectation, trouble is on the way" (1980:13).

In her article (1979) on burnout among nurses, Frances J. Storlie refers to burnout simply as the collapse of the human spirit, in which caring is transformed to apathy, involvement to distance, openness to self-protection, and trust to suspicion. For a missionary, therefore, to suffer burnout must be quite incompatible with the will of God.

Identifying victims

Burnout frequently happens to those who work the hardest and carry the heaviest loads, even though the hard work by itself need not cause the burnout. Burnout is particularly common among those of the helping or service professions, including ministers, teachers, counselors, doctors, nurses, and parents. Certainly missionaries with the added stress from cross-cultural living are ready victims.

In his article, "Burnout: The Risk of Reaching Too High," D. G. Kehl suggests, "Any dynamic, goal-oriented, aspiring idealist is a potential casualty" (1981). When burnout occurs to pastors or missionaries, they are especially hardhit because of the stigma attached to leaving, suggesting spiritual failure. Victims of burnout probably least desire such a condition. Their intentions, however, far exceed their level of production. What then are the telltale symptoms?

Enumerating symptoms

Literature on burnout is replete with certain symptoms. The intent in enumerating these symptoms here is neither to exhaust the list nor to define it too narrowly, but to broaden one's understanding and perhaps trace the development or stages of burnout.

Candidates for burnout usually tire easily and become fatigued, exhausted, or depleted both physically and emotionally. This is further accompanied by lack of interest and loss of enthusiasm or excitement until excessive boredom overtakes. The result is a mood of despondency, discouragement, and disappointment, followed by frustration and feeling of failure. Any additional tension, undue stress, and conflict or crisis can bring one to a breaking point. Finally, cynicism, disillusionment, depression, and despair overwhelm.

This progress from the initial symptoms to the more advanced stages is well documented by Robert L. Veninga and James P. Spradley in *The Work Stress Connection—How to Cope with Job Burnout* (1981). First, the honeymoon stage is known for its enthusiasm resulting from a strong desire to succeed. During this stage valuable, adaptive energy is expended, and habits of dealing with stress are developed. Second, the fuel shortage stage is characterized by increased job dissatisfaction, inefficiency at work (marked by jadedness, cynicism, lowered creativity, avoiding decisions, and increased accidents), fatigue, sleep disturbances, and escape activities. Chronic symptoms show up in the third stage: chronic exhaustion, physical illness, anger, and depression. The fourth stage of crisis is marked by the following changes: one's symptoms become critical, one becomes obsessed with frustrations, one becomes pessimistic and self-doubts permeate thinking, and one develops an "escape mentality." The fifth stage is defined as "hitting the wall." One is burnt out, unable to continue work, even disqualified for years to come (1981:35-70).

D. G. Kehl (1981) identifies four symptoms of burnout in the internationally renowned architect of Graham Greene's novel, *A Burnt-Out Case* (1961). Dropping out of civilization only to show up in a leprosarium deep in Africa, the architect reveals his mental state by admitting, "I don't want to think anymore . . . I don't want to understand or believe. I would have to think if I believed" (Greene, 1961:219). His emotional condition is reflected in, "I can't feel at all. I am a leper" (1961:33). His social situation is suggested in, "I haven't enough feeling left for human beings to do anything for them out of pity" (1961:57). And his spiritual plight is plain: "I gave it [prayer] up a long time ago. Even in the days when I believed I seldom prayed. It would have got in the way of work" (1961:51).

Perhaps the following simple test, initially designed for nurses (Schneider, 1982:39), can also be applied to missionaries. For Christians, one should add several other categories which reflect the spiritual disciplines as well. Answering yes to more than one or two presumably means trouble.

1. I'm always exhausted.
2. I can't get to sleep.
3. I'm very cynical.
4. I'm impatient and irritable.
5. I feel unappreciated.
6. I don't seem to care about my job anymore.
7. I sometimes feel paranoid.
8. I don't feel well much of the time.
9. I'm depressed.
10. I feel overburdened with work.

Any of the above symptoms of burnout should alert one to examine more closely the causes and to determine to prevent further burnout or to find the cure.

Causes of burnout

Perhaps the best preventative for burnout is to understand the causes. These are both personal and endemic to the missionary situation itself, including sending agency, administration, host community, and stresses of cross-cultural living and communication. For this study, we isolate the most prominent personal causes.

Lack of realism

Lofty idealism tends to make one insensitive to human limitations. As a result, a disparity develops between the high, idealistic expectations and the less-than-lofty, realistic achievements. Notice the subtitles of Freudenberger and Richelson's book, *The High Cost of High Achievement* (1980), and Kehl's article, "The Risk of Reaching Too High" (1981). Such disparity is exacerbated when a highly motivated North American, known for goal- and success-orientation, encounters a value

system and time orientation quite unlike his or her highest ideals. Hence, the missionary in cross-cultural experience is highly vulnerable.

Faulty motivation

Where one's motivation for mission work is prompted by personal aggrandizement or where one looks to people for satisfaction and validation (including the national church, fellow missionaries, or sending agency), disappointment and disillusionment readily come. One's motivation must be lodged in God, as the Servant Song of Isaiah suggests: "I have spent my strength in vain and for nothing. Yet what is due me is in the Lord's hand, and my reward is with my God" (Is. 49:4).

In his counsel to ministers, James D. Berkley asserts, "An assurance of divine calling and giftedness for ministry ranks first in my ministerial survival formula .... Among the first ministerial casualties are those not called to ministry" (1983). Faulty motivation readily leads to exhaustion and frustration in a Christian ministry at home or abroad.

Seeking false cures

A sure way to succumb to burnout is to fail to recognize the seriousness of the symptoms or to pursue false cures. In their helpful book, Veninga and Spradley identify the most common blind alleys that people pursue. No doubt missionaries have their counterparts. First, the "ostrich response" ignores the symptoms, for to admit the need for help would be a sign of weakness. Second, the "scapegoat reaction" places the blame on others, thereby simply compounding the frustrations and eventually changing scapegoats and imputing evil motives to others. Third, the "workaholic trap" accelerates the burnout process by redoubling the efforts to achieve success and isolating oneself from others to pursue a self-imposed goal. Finally, in the "guilt trip" the blame for all the problems is heaped upon oneself. Hence, the depression and eventual despair (1981:117-40). What a pity when Christian workers, who point others to Christ, are themselves pursuing false cures.

Stress-producing work habits

Since burnout is closely related to productivity and work itself, one must look for causes among one's work habits. On the one hand, perfectionism is a common culprit. For fear one has not perfected a project, one continues to plod. Learning a spoken language is particularly frustrating to perfectionists, since they must speak before they have perfected their skills. In fact, if as adults they learn to speak a foreign language, they will likely always have an accent. How humiliating!

Moreover, as Jack and Ann Wald suggest in their article, "The Facts and Feelings of Overwork" (1983), the feeling of overwork has little to do with the number of hours one puts in. Rather, it is dealing with sin problems, unpredictable schedules, diversity of tasks, and working without measureable achievements which bring weariness and feeling of overwork. True emergencies do not cause burnout, but interruptions over peripheral things do.

On the other hand, precisely because of such a possibility for endless interruptions in the missionary setting, poorly organized work can aggravate the situation. Failure to sort out priorities, failure to complete specific tasks, and the inability to cope with a variety of tasks all can be enervating. Here disciplined work habits will greatly facilitate productivity without depleting one's resources.

Vocational ineffectiveness

In their article on ministerial burnout (1980), H. Newton Malony and Donald Falkenberg maintain that burnout often follows vocational ineffectiveness. They suggest that vocational studies point to four necessary dimensions for job success: interest in the work, demands of the job, skills required, and fulfillment provided. While all four dimensions in a missionary assignment may not be of equal strength, even when only one of these is missing, burnout can occur.

At the same time, one must learn to be less than perfect in all four, since all careers (one's chosen life's work) are idealistic, while jobs (one's day-to-day tasks) are realistic. In the crucible of everyday living, no one is ever fully happy, successful, skilled, and satisfied.

One's call to ministry, as Malony and Falkenberg suggest, is a call to work in the world. As Paul admonished in Philippians 4:11, one must learn to be content, whatever the circumstances.

Loneliness and alienation

Two separate, yet related experiences which pertain to most missionaries are loneliness and alienation. Resulting from physical and cultural separation, the detachment and distance can readily bring loneliness. More serious is the attitudinal distance from associates at work and within a cross-cultural setting which brings alienation.

Both loneliness and alienation, however, are common in the big cities of North America as well. Henri J. Nouwen has effectively shown how suffocating loneliness can be transmuted to a receptive solitude (1975), and more recently Craig W. Ellison has dealt with the stress of urban isolation in North America (1983). Whereas alienation cannot readily be sublimated, it can partly be avoided by making every effort to remain in touch with both the home and host cultures, the church constituencies of both, and to friends and family. More serious, of course, is the ideological alienation which results in cynicism, disillusionment, and ultimate abandonment of the missionary career.

Reality following a peak experience

Finally, burnout frequently follows an intense peak experience such as that of Elijah in triumph over the prophets (1 Kings 19). Following a mountaintop experience, Christians sometimes have difficulty practicing a "spirituality of the road" (Bosch, 1979), a spirituality which happens in the crucible of everyday life. Such ordinary, everyday routine seems rather humdrum after the exhilarating peak experience; hence, candidates for burnout tend to become depressed. Dependency upon peak experiences to bolster one's Christian vitality, therefore, can lead to burnout. Christians must learn to live and witness in the ordinariness of everyday life, for that is where we are most of the time.

These personal causes constitute only the personal dimension of the reason for burnout, but these are causes that each missionary can individually examine and deal with somehow. Other dimensions relating to the missionary situation will need to be addressed by the mission board, field administrator, colleagues, or national church. One needs then to proceed to the prevention or cure for burnout, also at that same personal level.

Burnout prevention or cure

If the missionary setting lends itself particularly to burnout, one must look for appropriate coping mechanisms to maintain the needed Christian vitality and replenish the resources. In addition simply to addressing the above causes, one needs specifically to engage in cultivating the prevention of burnout. Such preventative steps also constitute the cure for those already well along the way to burnout. Here are several practical suggestions.

Practice daily renewal

Daily renewal is the primary cure for burnout, although some have to be hospitalized to find the needed time to recognize this. The greatest alleged obstacle is lack of time. Among the myths that he exposes about the use of a minute's time, Gordon Macdonald argues that a church leader's private life is not second-class time; it's a chance to "come apart and rest" (1981). Freudenberger (1980) rightly counsels, "No one can produce constantly without replenishing resources."

Such daily renewal must be practiced at all levels. Physically it comes through proper diet, rest, exercise, and wholesome recreation. Emotionally and mentally it comes through the reading of good periodicals and books and pursuing special interests and hobbies. Grant Swank argues in "The Arts: A Remedy for Spiritual Emptiness?" (1983) that he found theology and church history come alive because of his interest in the arts (2 Cor. 4:16; Col. 3:16; Eph. 5:18-20). Reading devotional classics can facilitate ongoing spiritual formation. The "Leadership Bibliography" in *Leadership* (1982) is a helpful guide.

Cultivate positive attitudes

Believers have so much reason to praise God. Learning to be thankful will cultivate positive attitudes. With the psalmist, responding out of his burnt-out state, believers can also testify, "Because thy steadfast love is better than life, my lips will praise thee" (Ps. 63:3, RSV). Freudenberger (1980) suggests, "Get into the habit of noticing and nurturing—the unspectacular good things that happen to us." Practicing the art of discovering the beautiful things that inadvertently come to each of us will transform a depleted, disconsolate, and disgruntled Christian worker.

Take time off regularly

Yes, take time off from the demanding, needy people, even as Jesus did. To do so regularly is not easy. It will require careful planning, even scheduling time off in advance. This does not mean becoming derelict in one's work. On the contrary, it should enable one's work periods to become even more productive.

In his article on "The Private Times of the Public Minister," Gordon Macdonald argues for an "alone-time," the practice of solitude, along with an alone-time which includes his spouse and his children. He also provides some guidelines such as maintaining a calendar, taking the phone off the hook, cultivating marital quiet time, and learning the law of quality time (1981).

Learn to pace yourself

James D. Berkley in "Burning, Rusting, or Holding Out" speaks of "consecrated negligence" (1983). "To survive amid this reality (of insufficient time for everything somebody expects of you), I have cultivated the fine skill of consecrated negligence. Perhaps this is my first survival technique."

One needs to avoid the extremes of sporadic frenzy and then drifting off only to find something else to get revved up about. As someone put it, do not become dynamite (which blows up), but remain a dynamo (which continues constantly). To do so may require the art of saying no graciously (see Rumford, 1982). **Keep balanced** is solid advice for dynamic Christians who are prone to burnout.

Share your load

Find a supportive friend in whom you can confide. In his counsel to counselors on how to prevent burnout, Gary Collins suggests, "We need support from a few others who accept us for who we are rather than for what we do. Each of us needs at least one loving and understanding person with whom we can cry; one person who knows our weaknesses but can be trusted not to use this knowledge against us" (1980:45).

Sharing one's load goes further. It requires delegating responsibility. For missionaries, sharing means learning to share responsibilities with nationals. Preventing burnout requires, therefore, an understanding of self which makes one less than indispensable. All of us need friends to share with and friends to help us.

View your career in a development perspective

One must note the distinction between a job and a career. As already indicated, a career is one's chosen lifework, and usually remains stable. Jobs, however, change. One may have a number of jobs over a lifetime. Let there be growth in your career, if necessary, by changing jobs. Don't get into a rut. See your whole life's vocation or career in such a development perspective. It allows for refreshing change and stimulating growth and avoids the boredom and ennui that leads to burnout.

Exercise a sense of humor

Not all of us are equally gifted with humor, but surely we can learn to laugh at ourselves. If we but reflect on our own idiosyncrasies, bloopers, and contradictions, we have ample reason to burst into occasional laughter. In his devotional on the significance of shallow experiences, Oswald Chambers cautions, "Determinedly take no one seriously but God, and the first person you find you have to leave severely alone as being the greatest fraud you have ever known, is yourself (1963:327).

Moreover, life cannot be so serious that we cannot find the humorous, countervailing perspectives to most serious issues and events. So we must learn to look at the lighter side of things as well. As we exercise our sanctified sense of humor, we do so with propriety, neither embarassing others with biting jests nor debasing ourselves with self-contempt. After all, God must have exercised a sense of humor to allow for such an infinite variety of human personalities, our own notwithstanding.

So help us God

We need to remind ourselves that even as the symptoms which we identified do not comprise an exhaustive list, so also neither are the given causes nor the prescribed cures necessarily exhaustive. At the same time, even as the appearance of only several of the symptoms may mean trouble, so also remedying the several which apply to us will spare us premature missionary burnout. If burnout in Brainerd's sense is our goal, then let us not preempt God's own design for the longevity of our service by our foolish shortsightedness.

References Cited

Berkley, James D.
1983 "Burning, Rusting, or Holding Out," *Leadership* winter.

Bosch, David J.
1979 *A Spirituality of the Road* Scottdale: Herald Press.

Chambers, Oswald
1963 *My Utmost for His Highest* New York: Dodd, Mead & Co.

Collins, Gary
1980 *Christian Counseling: A Comprehensive Guide* Waco: Word Books.

Ellison, Craig W.
1983 "Stress and Urban Ministry," *Urban Mission* November.

Freudenberger, Herbert J., and Geraldine Richelson
1980 *Burn-out: The High Cost of High Achievement* New York: Doubleday.
Greene, Graham
1961 *A Burnt-Out Case* New York: Viking.
Kehl, D. G.
1981 "Burnout: The Risk of Reaching Too High," *Christianity Today* November 20.
1982 "Leadership Bibliography" *Leadership* winter.
Macdonald, Gordon
1981 "The Private Times of the Public Minister," *Leadership* fall.
Malony, H. Newton, and Donald Falkenberg
1980 "Ministerial Burn Out," *Leadership* fall.
Nouwen, Henri, J. M.
1975 *Reaching Out* New York: Doubleday.
Rumford, Douglas J.
1982 "How to Say No Graciously," *Leadership* fall.
Schneider, Sharon
1982 "Curing Burnout While You Work," *Nursing Life* September/October.
Storlie, Frances J.
1979 "Burnout: The Elaboration of a Concept" *American Journal of Nursing* December.
Swank, J. Grant, Jr.
1983 "The Arts: A Remedy for Spiritual Emptiness?" *Christianity Today* February.
Veninga, Robert L., and James P. Spradley
1981 *The Work Stress Connection: How to Cope with Job Burnout* New York: Ballantine Books.
Wald, Jack and Ann
1983 "The Facts and Feelings of Overwork," *Leadership* spring.

Recalled to New York City

JOHN I. SMUCKER

Many people ask me, "Why are you returning to New York City? Haven't you paid your dues?" They are, of course, referring to my twenty-two years of intense ministry in the South Bronx as pastor of Friendship Community Church. The only thing I can say is that I sense God has called me back to New York City to begin a new ministry. Perhaps a fuller explanation will show how God may recall persons to urban ministry.

In the four years that I was absent from New York I felt that the Lord directed me to new things, all of which contributed to my decision to return. A one-year scholarship was provided at Associated Mennonite Biblical Seminaries with the assistance of Mennonite Board of Missions and Atlantic Coast Mennonite Conference for me, an exhausted city pastor, to refresh and renew my person and ministry.

With the encouragement of Goshen Biblical Seminary President Marlin Miller, I developed an independent-study course, "Reflections on Urban Ministry," based on my daily diaries. This evaluation was often painful, but nevertheless it seemed to unleash new energy and freedom as I got new insights, accepted things for what they were, repented, and was healed. My integrated urban experiences would not let me turn off the city.

In urban ministry things often happen faster than we have time to process them. I came to believe that a more thorough research process must take place in order to minister fruitfully again in the city. It was one thing to be personally restored by inner-healing experiences, but quite another to have my work reevaluated and fruitfully renewed. This latter need for ministry led me to commit myself to pursue a doctorate in urban missiology, studying the church that I had founded and pastored. It would have been much easier and perhaps wiser to research someone else's church, but I felt God would not let me off the hook. So I had to come back to complete this urban research and to interview people whom I had known.

While on sabbatical, Irene and I joined an intentional community. We were looking for closer relationships after being overwhelmed with impersonal broken urban relationships. With the love, commitment, and support of this charismatic Mennonite community, we were actually able to consider again all kinds of different ministry assignments.

But we always ended up being drawn to the city. Through an intense small-group process at Fellowship of Hope, Elkhart, Indiana, three years ago and over seven hundred miles away, we again heard the call of God to go back home to New York City.

On our way back to New York, we were intercepted by another call to teach at Elim Bible Institute, Lima, New York. There our hearts were joined to a New Testament Anabaptist (without name) type of missionary school which was training Mennonite and other young adults in aggressive pastoral and evangelistic ministries for the cities of the world.

After two years at Elim, the Council of Mennonite Churches of New York City called us to begin a new work that they hoped could become a "thriving congregation with a strong economic base" among a family of fifteen Mennonite churches in New York City. Elim affirmed this call and asked me to continue as adjunct professor of urban ministry.

We were looking for God to clarify several things before we could accept the call:

1. Is there unity among the New York City Mennonite churches and their two district conferences in calling and backing us to do urban research and plant a church?

2. Is there a strong spiritual base of prayer support that we can count on in the Mennonite Church and at Elim?

3. Are there several couples that have the call of God to team with us in this church-planting venture?

4. Is there a specific neighborhood that we could call home and that needs and wants a charismatic Anabaptist-Mennonite church?

The Spirit opened the doors on all counts. Now we had to go!

We moved to Flushing Queens on July 15, 1983. God called two pastor couples—Wayne and Clara King and Lester and Marietta Sutter—to join us as a team on August 29. We have no firm strategy as yet, except to meet regularly to worship, pray, make decisions, and support each other's ministry to people as the Holy Spirit leads us. We believe in time the Lord will make clear every step we must take to allow him to build his church in New York City.

John I. and Irene Smucker have spent most of their adult lives serving the church in New York City.

In review

World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World, A.D. 1900-2000. Edited by David B. Barrett. Nairobi; Oxford: Oxford University Press, 1982, 1010 pp., $95.

Reviewed by Alice M. Roth

Encyclopedias usually rest on the reference shelf, waiting for my quick dip to find a particular fact or article. Not so the *World Christian Encyclopedia.* Its thousand pages, six pounds, 10 by 12 1/2 by 2 inches contain for me a story of high drama, one I find myself dipping into often, returning to for pleasure and for information.

This is my story—because I am in so many of the charts, tables, and statistics, albeit as a single digit. It is my family story—the story of the growth, spread, fortunes, and misfortunes of the Christian family. As one member of the family, I am grateful for this useful storehouse of information about us, around the world and through history.

Work on the *World Christian Encyclopedia* started in 1968 when church demographers began what they projected to be a three-year task. With the publication of this volume some fourteen years later, Editor David Barrett reports that he and his colleagues "seriously underestimated the immense size and complexity of the Christian world." They found not the 4,000 denominations they expected, but rather 20,800 denominations among 8,990 peoples speaking 7,010 languages.

Although this is indeed the first attempt to make a global survey of Christianity, it is not without predecessors. Between A.D. 533 and 547 a geographer-theologian attempted the first survey of Christendom. But it was the advent of the missionary era that saw the awakening of interest in the numbers and the geography of the Christian church. The title of William Carey's 1792 volume tells why: *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens. WCE* stands in direct line of the *World Christian Handbook* published about every five years from 1949 through 1968.

The heart of the *Encyclopedia* (63 percent of the pages) is devoted to Part 7, "A Survey of Christianity and Religions in 223 Countries," from Afghanistan to Zimbabwe. Each country's entry includes a short section of secular data, narrative description of non-Christian religions, a fuller description of Christianity, bibliography, and tables listing adherents of all religions from 1900 to 2000 and of organized Christianity 1970-80.

For readers who find their skepticism rising with a massing of statistics, the sections "Methodology" and "Evangelization" will be important. In the former, the sources, methods and theological rationale behind the *WCE* are carefully outlined. The thorny question, Who is a Christian? is tackled in detail. Statistics are grouped into the categories of professing, affiliated, and practicing Christians. The subcategory "crypto-Christian," for example, is defined and illustrated under seven headings.

The editor considers this the first-ever attempt to "quantify the concept of evangelization," providing a scale which "depicts the status of evangelization in any particular country, or region, or ethnolinguistic population." The scale is presented in brief, with a forthcoming companion volume promised which will treat this more fully.

Parts 1 and 2 of the *Encyclopedia* chronicle the truly amazing expansion and spread of Christianity through history. The abbreviated but fact-packed chronology moves through nine major epochs, or "pulsations," of Christian history; five of these were periods of advance, four of retreat.

Here one sees, for example, that in A.D. 300 ten generations after Christ, the world was 12 percent Christian with Scriptures in ten languages. In 1350 the world was 24 percent Christian with Scriptures in twenty-eight languages. In 1914, 35 percent of the world was Christian with Scriptures in 676 languages. And by 1980, sixty-five generations after Christ, the world is 33 percent Christian with Scriptures in 1,811 languages. While 93 percent of Christians were white in the year 1500, that percent had dropped to 50 in 1980. Since 1970 Christians have spoken Spanish more than any other language.

In 1900 John R. Mott summarized the optimism of the Christian community in his book *The Evangelization of the World in this Generation. WCE* tells the paradox of massive defections from Christianity in this century while in parts of the Third World the church experienced dramatic growth. Today twenty-five countries are closed to foreign missions. Of the five least evangelized countries (Christians less than 0.1 percent of the population), Mennonites are working in three: Afghanistan, Nepal, and Somalia.

In the March 1983 Mennonite World Conference *Newsletter,* Bruce Leichty reviewed the Mennonite statistics in *WCE.* The *Encyclopedia* summary for Mennonites and Brethren in Christ is somewhat less than the Mennonite World Conference figures of 125 "organized bodies" and 689,000 members. Leichty details some of the discrepancies.

Responses to the accuracy and usefulness of the *WCE* will continue to be varied. Veteran missionary Stephen Neill, while lauding the effort, points to inaccuracies (from his point of view) in the statistics on the diocese of South India where he worked (*International Bulletin of Missionary Research,* October 1983, p. 182). Two evangelical churchmen from Poland, visiting in our home, were pleased with the overall accuracy of the "Survey" section on their country.

Since I helped in 1971-72 to gather the statistics reported for the indigenous churches of Ghana, I am well aware of the fluidity of the numbers of congregations and members reported on pages 325 and 326. But the value of the volume was illustrated, for example, when I read an assertion that indigenous churches in Ghana may have during the 1950s replaced some of the witch-cleansing cults so popular in the 1940s. A check in *WCE* of founding dates of such churches provided a quick verification of that possibility.

Whatever the questions, *World Christian Encyclopedia* stands without competition as a unique tool and resource for anyone concerned with Christian mission.

Alice M. Roth is Director of Admissions at Goshen (Ind.) College. She and her husband, Willard, served in Ghana with Mennonite Board of Missions from 1968-73.

The Last Age of Missions: A Study of Third World Missionary Societies. By Lawrence E. Keyes. Pasadena: William Carey Library, 1983, 238 pp., $10.95 (pb)

Reviewed by Erwin H. Rempel

"The Next Age of Missions" might have been a better choice for the title of this book than *The Last Age of Missions.* The opening chapter traces the shifting geographical centers of missions-sending vitality from the Middle East to Europe, then to North America, and finally to the Third World.

The non-Western missionary movement, with 368 mission agencies and approximately from 13,000 to 15,000 cross-cultural workers, is now growing faster than the North American counterparts.

Lawrence Keyes, National Director of Overseas Crusades Ministries, Inc., in Brazil, with funding from the Lausanne Strategy Working Group, Missions Advanced Research and Communication Center (MARC), and Mission to the World, conducted the second worldwide survey of non-Western missions in 1980.

The first worldwide survey was completed in 1972 under the joint direction of James Wong, Peter Larson, and Edward Pentecost. The results of their research at that time demonstrated the existence of 210 mission

agencies with a total of 3,404 cross-cultural workers.

This book is divided into three sections: "The Maturing Church in the Third World"; "The Missionary Outreach of the Third World"; and "The Mutual Cooperation with the Third World." A final seventy-five-page section serves as a valuable directory on Third World mission agencies and research and study centers.

The author in the concluding chapter urges mission administrators and all missionaries to cultivate an increased awareness of this present *kairos* moment of missionary opportunity. In this "last age of missions," increased cooperation in education, information, finances, and techniques is imperative to missionary faithfulness.

Keyes has provided us with an interesting, informative, and important analysis. This book would be a valuable addition to the library of both missionary and mission administrator.

Erwin H. Rempel is Executive Secretary of the Commission on Overseas Mission of the General Conference Mennonite Church, North Newton, Kansas.

The Missionary Family. By Betty Jo Kenney. Pasadena: William Carey Library, 1983, 120 pp., $5.95 (pb).

Reviewed by Elfrieda Schroeder

Betty Jo Kenney wrote this book at her husband's request when he could not locate a suitable textbook for his class "The Missionary Family." Her family, especially son David, contributed many of the ideas.

The book is divided into four units. Unit I describes problems missionaries face before they get to the country where they are to serve. Unit II deals with situations encountered upon arrival. Unit III speaks to the subject of raising children in a foreign country. In Unit IV the author discusses finances, household help, health problems, meal planning and hosting, farewells, and retirement.

Mrs. Kenney is realistic and down-to-earth, saying it "just the way it is." This was my feeling after reading the book and also the comment several other missionaries have made. Although missionaries work in cultural settings that differ greatly from each other, basic problems seem to be the same. I especially identified with the chapter on servants (humorously entitled "Help!") and gained some new insights on relating to the single missionary.

More could have been written on the husband-wife relationship. The sections at the end of each unit entitled "More Learning Experiences" are helpful, especially to a pastor or a group planning to interview a visiting missionary or to groups doing a study on missions. Every church library should have a copy of *The Missionary Family.* It should also be recommended reading for prospective missionary candidates.

Elfrieda Schroeder serves with her family in Zaire.

Everything You Need to Grow a Messianic Yeshiva. By Phillip E. Goble. Pasadena: William Carey Library, 1981, 298 pp., $10.95 (pb)

Reviewed by Gerald Gerbrandt

Goble's interest and commitment to Jewish evangelism was earlier reflected in his *Everything You Need to Grow a Messianic Synagogue.* He has now written and edited a new book on this topic.

Part I of the book is written by Goble and is entitled "The Biblical Basis for a Messianic Yeshiva." Interestingly, however, the Messianic Yeshiva (Jewish leadership school) is mentioned for the first time in the last sentence of the section. In Chapters 1-2 Goble attempts to lay a biblical and theological framework for Jewish evangelism and the strategy required for it. Chapters 3-5 focus on the Passover Seder/meal, first as understood by the Old Testament, then as related to Jesus' Last Supper, and finally in terms of what significance and place it might have in the church today. Chapter 6 examines the place and form a Sabbath service could have in the church.

Part II of the book is a small collection of related articles ("A Messianic Yeshiva" by Joseph Shulam; "Rabbinic Writings" by Rachmiel Frydland; "Training Messianic Jewish Leadership" by Daniel Juster; "Pioneering a Messianic Jewish Day School" by Phillip E. Goble; and "A Vital Area for Pastoral Counsel: If You Were to Be Deprogrammed" by Moishe Rosen) and a lengthy section of practical aids for those who wish to begin messianic synagogues.

The majority of this book deals with the how of Jewish evangelism. The basic groundwork for this is laid in Chapters 1-2, probably the key chapters of the book. Two emphases which stress the priority of Jewish evangelism and determine its strategy are brought out here:

1. Jewish evangelism is a primary task of the church today. "To the Jew first" is seen as a rule which is implied in the Old Testament, which was practiced by Jesus and his followers, including Paul, and which should still determine the thrust of the church today.

2. There is no "Christian culture." Each culture needs to be evangelized by culturally relevant congregations. Thus people are not required to give up their culture in order to become believers in Jesus.

Naturally, the place of the law becomes a critical issue. Here Goble distinguishes between living **under** the law, and living **like one under** the law. The law is rejected as a means of salvation, but there is no reason why messianic Christians cannot follow the law, especially if this is done for the sake of Jewish evangelism. The law is an ingredient of Jewish culture and, thus, need not be sacrificed.

Those who are convinced by Goble's first two chapters may find his suggestions helpful. This reviewer, however, was not entirely convinced. Goble's biblical exegesis was problematic at points, and it is questionable whether the law can be treated as simply part of Jewish culture.

Gerald Gerbrandt is Dean of Canadian Mennonite Bible College, Winnipeg, Manitoba.

God's Chosen Peoples. By Walbert Bühlmann. Maryknoll: Orbis, 1982, 320 pp., $8.95 (pb).

Reviewed by Adolf Ens

Those who have read *The Coming of the Third Church* or *Alle haben denselben Gott* by the secretary general for Capuchin missions will have an idea of what to expect in this most recent of Bühlmann's books. Missionaries, mission board members, and missiologists who have not yet read Bühlmann would do well to begin with this volume, since it is in many ways foundational to his mission theology.

God's Chosen Peoples seeks to explore the creative tension between the biblical concepts of election (p. xiii) and particularism (p. 33) and their implied counterparts of rejection and universalism. In this task the author attempts to work with "absolute impartiality" and from

no motives other than "human and evangelical aspiration" (p. 137).

Bühlmann's approach is systematic, dealing successively with the covenant people in the Bible, those in church history (the chosen people's self-image), and those outside the Judeo-Christian tradition (the other people's self-image). This study provides him with a basis for stating a new understanding of the peoples and for drawing the implications for mission from that understanding.

The covenant with Noah confirms and explicates "the oneness of all humanity" established in creation. As a result, "all peoples stand within the salvation order of God," and "it is inconceivable that there ever . . . has been a time when any people of this world had no salvation history" (p. 19).

This broad approach in the biblical section leads to a refreshingly open and sympathetic understanding of heretics (including Protestant reformers), schismatics, and "pagans" in Bühlmann's reevaluation of church history. It also enables him to recognize that most of the "non-chosen" peoples "on profane as well as religious grounds consider themselves a special people, a people of God" (p. 195).

If all peoples are indeed God's chosen, what happens to the exclusive claims of the Christian church and to the mandate for evangelism based on those claims? Part 4 deals sensitively but boldly with this difficult question.

This is a Catholic book, but very much the product of the spirit of Vatican II. Our attempts to communicate Christ to the peoples can only be enriched by a careful consideration of the issues raised in this book.

Adolf Ens, Kampala, Uganda, is Visiting Professor of Religion at Makerere University. Earlier he served with Mennonite Central Committee in Indonesia and taught history and theology at Canadian Mennonite Bible College, Winnipeg, Manitoba.

Social Justice and the Christian Church. By Ronald H. Nash. Milford, Michigan: Mott Media, 1983, 168 pp., $12.95

Reviewed by William Janzen

In this book Ronald Nash makes a serious conservative critique of the growing body of evangelical social action ideas, including those of Ronald Sider. He applauds the concern about social problems, be they in Western countries or in the Third World, but calls for a more intelligent application of that concern.

Nash's criticisms are as sharp and forthright as they are numerous. He reviews theories of the state, conservatism, liberalism, and socialism and then deals at some length with the concept of justice, looking at both Greek and biblical meanings. He finds that both sources speak about justice in two senses: a universally applicable justice as personal virtue or righteousness, illustrated in the Old Testament reference to Job as a just man; and a more particular justice related to the material circumstances of a particular situation. He calls on social-action people not to lose sight of the former.

Nash challenges the view that links justice with equality. He questions whether the adjective *social* in the term *social justice* has any meaning, and he criticizes the statist approach to justice, saying that people assume too quickly that in the name of justice the state should do this or that. This provides a theoretical base from which he makes a critical analysis of the welfare state. He concludes that it is not an instrument for promoting justice.

Another major portion of the book deals with capitalism, a term Nash uses reluctantly because of its pejorative connotation. He prefers the term *free market system.* He describes its essentials and then looks at a series of criticisms made against it: that it impoverished the sixteenth-century working classes, that it alienates workers from the product of their work, that it exploits both workers and countries, particularly the poor ones, that it panders to greed and selfishness, that it creates false needs through advertising, that it inevitably despoils the environment, that it invariably leads to cycles of boom and bust, that it leads to monopolies.

Nash finds all of these criticisms wanting. He recognizes serious problems but holds that they are either not caused by capitalism or if so that they would be worse under different economic systems.

With regard to biblical social teaching, Nash says that the year of jubilee has been misinterpreted and misused. On liberation theology he commends Sider for making significant criticisms but finds Sider's qualified support for it to reflect careless reasoning. He maintains that the proposition that God is on the side of the poor is so imprecise as to be meaningless and that to support it by referring to the rescue of the Old Testament Hebrews from oppression in Egypt is to give that event a selective interpretation.

Nash also criticizes liberation theologians for being preoccupied with Latin America and showing little concern for countries of Eastern Europe. He emphasizes that Christians must help the poor and the oppressed but that liberation theology, in spite of its attractive rhetoric, will not do that.

Nash argues well. He is the head of the Department of Religion and Philosophy at Western Kentucky University and has published ten books. His case deserves consideration.

William Janzen is Director of the Ottawa Office of MCC Canada.

Vision and Strategy for Church Growth, second edition. By Waldo J. Werning. Grand Rapids: Baker Book House, 1983,, 126 pp., $4.50 (pb).

Reviewed by Palmer Becker

Vision and strategy are well-chosen words to describe Waldo Werning's book on church growth. Werning has a vision for both quantitative and qualitative development in the local congregation. He traces that vision biblically to God who desires that his kingdom on earth should grow. The book helps the reader to capture that vision. This is crucial, for no church or person will grow unless there is a desire to grow.

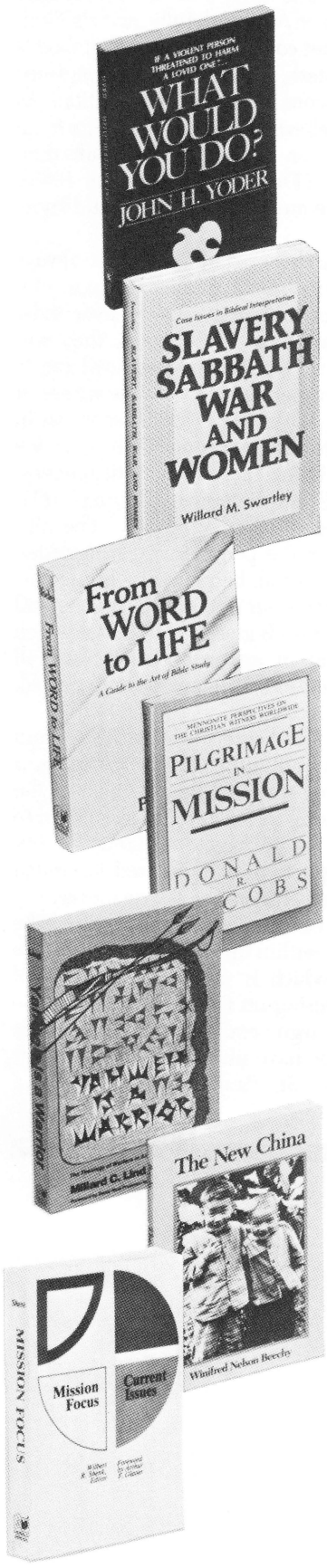
The vision is made practical through three chapters of strategy explaining how research can be done, how faith projections can be established, and how a step-by-step procedure can be followed in a congregation. The book closes with an appendix filled with eighteen practical tools and questionnaires to help a local group follow through on these tasks.

Believers' church people will especially appreciate chapter seven which has a strong concern for keeping the whole membership of a church active. It suggests shepherding plans and patterns of visitation. However, those of us who appreciate a healthy balance between word and deed will feel that Werning stresses too narrowly that a commitment to the gospel and the teaching of sound doctrine will bring church growth.

This is a practical book. We can put our theology between the lines. I found the author's diagrams of the church in the world but not of the world so helpful that they became key material for a sermon. I recommend the book for careful study and implementation by outreach committees who are looking for a vision and strategy for church growth.

Palmer Becker is pastor of Peace Mennonite Church, Richmond, British Columbia. He earlier served as Executive Secretary of the Commission on Home Ministries of the General Conference Mennonite Church.

Herald Press Books You Should Know:



1. Slavery, Sabbath, War, and Women: Case Issues in Biblical Interpretation **Willard Swartley.** "In fair and judicious manner, the author presents the problems of the role of the Bible in the dispute over important theological questions . . . . The serious student of the Bible, whether formally trained or not, will find here an intriguing mine of questions and insights and a powerful stimulus toward clarification and critical examination of the principles and methods of interpretation he or she uses."—Paul D. Hanson, Harvard University

"Clearly written, the book can be used with profit by students, teachers, ministers, and laypeople. By concentrating on specific cases, Swartley aids his readers in focussing thought, sharpening issues, and posing alternatives. Here theory meets the test of application. The challenge is worthwhile and, indeed, unavoidable."—Phyllis Trible, Union Theological Seminary

"A most practical point of reference for bringing fresh perspective and a renewed sense of responsibility into the current discussion of the interplay of biblical authority and biblical interpretation."—David M. Scholer, Northern Baptist Theological Seminary 368 pages, paper $15.95, in Canada $19.15

2. From Word to Life **"Perry Yoder** has put together a fascinating and useful guide to serious Bible study. He outlines eight important tools used by serious scholars—textual analysis, structural analysis, form analysis, lexical analysis, tradition analysis, transmission analysis, redaction analysis, and historical-cultural analysis. Then, in careful, step-by-step terms, he outlines how the informed lay reader can make use of these tools as well . . . .

"This will be a stimulating and productive resource for all those who want to get beyond superficiality in their study of Scripture—and for those who simply want a better understanding of modern biblical scholarship."—*The Other Side*
288 pages, paper $12.95, in Canada $15.55

3. Yahweh Is a Warrior **Millard Lind's** study of the "holy war" in ancient Israel and the role of Yahweh as a warrior. "This book represents thorough and careful biblical scholarship of the highest order, and its theses will have to be taken seriously by other scholars working on the subject."—Peter C. Craigie, University of Calgary

"It is seldom enough that one reads a book that is so thoroughly and respectively scholarly, which seeks and achieves the goal of not merely informing the reader, but also challenging him to decision . . . . It deserves the widest audience and most careful reading, and has secured its place in any subsequent discussion of warfare in ancient Israel."—*Catholic Biblical Quarterly* 248 pages, paper, $9.95, in Canada $11.95

4. Mission Focus: Current Issues **"Wilbert Shenk** has collected 35 articles published during the first seven years of the existence of *Mission-Focus*. The articles are, as Arthur Glasser rightly states in his foreword, 'scholarly in conception, biblical in orientation, and penetrating in their insights.'

"Shenk divides the contributions into three main categories, namely (1) biblical and theological, (2) mission and the world, and (3) strategy and policy. The contributors are by no means only Mennonites and include scholars such as Andrew Walls, R. Pierce Beaver, Gottfried Oosterwal, Jonathan Chao, Charles Taber, and Shenk himself.

"Practically all of the articles are written in an easily readable, nontechnical style. Warmly recommended!"—David J. Bosch, *Missionalia* 480 pages, paper $11.95, in Canada $14.35

5. What Would You Do? **John H. Yoder** "This distinctive book, including contributions from 14 writers, is addressed to one basic issue, succinctly stated in the opening sentence:

"Sooner or later, in almost any serious discussion about peace and war, someone is sure to ask the standard question: 'What would you do if a criminal, say, pulled a gun and threatened to kill your wife (or daughter or sister or mother, whichever one the challenger decides to use)?'

"John H. Yoder, the well-known Mennonite theologian now teaching at the University of Notre Dame, has dealt with that question many times in his continuing witness to biblical pacifism. In the leading essay of this book, he sets out a comprehensive pacifist answer in clear and logical manner."—J. R. Burkholder, director of the Dallas Peace Center
136 pages, paper $6.95, in Canada $8.35

6. Pilgrimage in Mission **Donald R. Jacobs** "This is a well-written book, offering much to think about, providing insights into past Mennonite experience, and projecting challenge as well as hope for the future. Summary statements at the end of each chapter encapsulize basic implications for mission. This is a book for all who are seriously interested in missions and evangelism, all who are responsible to set priorities and establish policies for missions, all who are concerned about being a faithful church which is the body of Christ reaching out to draw others into its fellowship."—Hope Lind, *Provident Bookfinder*
168 pages, paper $6.50, in Canada $7.80

7. The New China **Winifred Beechy** "People who want an interesting account of modern life in China will find Winifred Beechy's book highly rewarding . . . . *The New China* is a warmly human introduction to a land and a people little known and understood by Westerners."
—J. Winfield Fretz, *Mission Focus*

"I recommend The New China to churches and groups as well as friends as a one-volume 'must' for people who have only time to read one book on China."
—Jean Woo, editor, *China Update*, The United Presbyterian Church

"This is the best book I have read about current life in China."—Sharon Woodcock, wife of former U.S. Ambassador to China
263 pages, paper $6.95, in Canada $8.35

Herald Press
Dept. MF
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Editorial

Christians from Asia, Africa, and Latin America are teaching us in the West an important lesson, a lesson not too easy to learn. Western theology—be it the most liberal or patently orthodox—must be labeled "made-in-the-West" just as much as the New England spired church architecture or German hymns which missionaries exported. The interesting thing is that for a long time it was recognized that the mission-founded churches needed to be self-responsible in finances, leadership, and propagation. It has taken much longer to realize that these churches also needed to be set free to create their own theologies.

The great pioneer of the China Inland Mission, J. Hudson Taylor, saw early the importance of the missionary identifying with the people in order to foster respect for an indigenous church. But Taylor did not extend this application to theological expression of the faith. Some Third World Christian leaders are insisting that this is the last stronghold of control which the West has over the rest of the church.

Why has it been so difficult to recognize this fact? As we look at the long effort to develop an indigenous church, we now see that the onion had many layers. At the core of the church's life is our understanding of the Christian message. It was obviously important for missionaries to learn the language of a people and translate the Christian Scriptures into the vernacular. But we could safely assume that the missionary understandings of the faith could be taken as normative. We did not recognize at this point that we might be wearing cultural blinders.

Increasingly, pointed questions have been raised about this assumption. The Seoul Declaration, written by some eighty evangelicals who met in Seoul, Korea, in 1982, is entitled "Toward an Evangelical Theology for the Third World." While paying tribute to what they have received from the Western churches, these leaders assert: "Our concern is to interpret the Word of God in the light of our own historical context for the sake of Christian obedience." They are keenly aware of the challenges being put to them by the world in which they live. One of the most probing of these is the taunt that the Christian faith remains a foreigner in many of these societies, despite its long residence.

If we probe still deeper, we come to the fact that we have typically confused revelation and theology. Indeed, we have treated theology as if it were revelation. As Christians we believe that God is self-revealing. God wants to be known by humankind. God is ultimate truth, love, and justice. Neither God's creation nor creature (man/woman) fully reveals God. God is more than these. The most complete revelation of God is in the Word which "became flesh." The Christian Scriptures preserve for us the written record of that self-revelation. As Martin Goldsmith says, "We believe that Jesus as the incarnate Word and the Bible as the written Word give us the absolute and perfect revelation of God" (*Themelios*, September 1983). Revelation is that with which we must reckon if we would know God.

But the human quest for understanding of God is always marked by our humanity. In one of the Scripture's most eloquent passages, the apostle Paul confessed: "Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect . . . For now we see in a mirror dimly" (1 Cor. 13:8-9, 12a). Paul utters these words in the midst of a passage we turn to almost automatically when we wish to discuss relationships. He juxtaposes love with tongues, prophecy, and knowledge. All are elements in human relationships, but Paul clearly fixes an order of priority. The ultimate is not to be confused with the penultimate. Knowledge and tongues and prophecy are partial, bespoiled by human errors in judgment and action. Even our attempts to understand God are the products of human minds grasping after that which is finally beyond our knowing in any complete sense. All theology is subject to this limitation. It is provisional, partial, and datable.

This lesson from our brothers and sisters in Asia, Africa, and Latin America is acutally a gift in disquise. In the first place, it can free us from the feeling that we must be guardians of the faith worldwide. Our guardianship in the past has amounted to overprotection. We wrapped the package too tightly. It obscured rather than allowing light to pass. It focused too much on the human messenger and too little on the divine message.

In the second place, this gift encourages us to understand the relativity of our own theologies within the Western context. We are prone to absolutize that which is simply the product of human effort. Rather than focusing on God's unfathomable—but knowable—revelation, we argue endlessly over fine points of logic which neither edify nor have ultimate value. This gift then calls us to confess with St. Paul: "Now we see . . . dimly."—Wilbert R. Shenk

POSTMASTER: Send Form 3579 to Box 370, Elkhart, IN 46515.

June 1984
Volume 12 Number 2
MISSION FOCUS

The Witness of a Suffering Church

JONATHAN CHAO

On the eve of his betrayal, Jesus said to his disciples: "In the world you have tribulations; but be of good cheer, I have overcome the world" (Jn. 16:33). His disciples began to understand this truth most concretely after Pentecost. Paul, who once persecuted the church, authenticated his apostleship through the marks of his suffering (2 Cor. 11:22-29). Therefore, he could write to the Philippians: "For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, engaged in the same conflict which you saw and now hear to be mine" (Phil. 1:29-30).

Suffering has been an integral part of the life and work of the Christian church. In fact, the history of the church can best be understood through the history of its suffering. In suffering has the spiritual nature of the church been made most manifest. In suffering has the church borne witness to the fact that it belongs to Christ, that it is destined for glory, and that no one can snatch it out of the bosom of Christ Jesus.

In the modern era this fact has been most vividly borne out by the church under communist rule. For me to give an overall analysis of all churches struggling under socialism is not possible, but the Chinese experience is one remarkable example with which I am familiar, and so I will briefly analyze the witness of the suffering church in the People's Republic of China.

The historical shape of a suffering church in China

The history of the Christian church in China since 1949 may be divided into five periods which are determined by China's major political developments. When interpreted theologically these five stages of the church's experience also reflect the suffering, death, and resurrection of Jesus and the Pentecostal gift of the Spirit.

The church under trial (1949-1958)

During the first nine years of Chinese communist takeover, the Protestant church was brought under the full control of the state. This was done through the formation and work of the Three-Self Patriotic Movement (TSPM), a mass organization created under the directives of the Party to implement its religious policy among Protestant Christians.

The Party's policy was—and still is—to cut off the relationship between the church in China and the church universal on the ground that Christianity has been used by the capitalist imperialists to conduct cultural aggression. Thus to make the Chinese church totally self-supporting, self-governing, and self-propagating was the declared aim of this Party-directed organization. But the real intent was to isolate the Chinese church from all of its former foreign influences.

This attempt at separating the Chinese church from foreign imperialists was accomplished by forcing foreign missionaries out of China and holding accusation meetings against all former missionaries and Chinese pastors who were at one time or another connected with foreign governments or the Kuomintang or who were unfriendly to the communist revolutionary cause. In this process mission schools, hospitals, and church boards were closed or taken over. Many church leaders were accused publicly of imperialistic crimes.

A second aspect of Chinese communist religious policy was to make religious groups declare their support for the Party and the new China. On July 28, 1950, a Christian manifesto was published by the first convenors of the TSPM. Thereafter, all Chinese pastors and parachurch leaders were required to sign this document to demonstrate their patriotism. Those who refused to sign were condemned as antirevolutionaries, and most of them were put into prison during 1955 and again in 1958. Those who declared their support for the TSPM were considered patriotic, and those who refused were declared non-patriotic and antirevolutionary. Under such pressure most church leaders gave in and submitted themselves to political reeducation conducted by the officials of the TSPM. But some refused to bow down to the TSPM and even declared their opposition to such politicizing pressure. Those who were faithful to Christ were often left to suffer in their loneliness, and even their best friends, relatives, and co-workers forsook them.

By 1958 all churches and Christian activities were brought under the tight control of the state through the TSPM. As the shepherds were attacked, the flock scattered. Throughout the country churches were closed in the name of unification. Even the pastors who declared their support for the TSPM and the state were removed from their ministerial positions. They had to engage in constant political studies until the situation was so unbearable that they themselves asked to work in the factories or on the farms.

During this initial period, the Chinese church was severely tried by and before a court of atheists. The church was abused and humiliated. Arrests and imprisonments were the order of

Reprinted from China and the Church Today, *5:5 (Sept.-Oct. 1983) by permission of Jonathan Chao, Director, Chinese Church Research Center, 7 Kent Road, Kowloon, Hong Kong.*

the day. Faithful pastors and believers were literally like sheep before their shearers; they were utterly powerless and helpless, and God let them suffer in their desolation. It was as if God had abandoned them.

The church abandoned and suppressed (1958-1966)

After 1958 Christianity in China existed on two levels: a few TSPM churches opened for public worship and closely supervised by the state through the Religious Affairs Bureau and the TSPM on the upper level, and small underground house churches meeting clandestinely on the lower level. The open TSPM churches could not do things according to the demands of Scripture, and the underground house churches could not do things openly according to their conscience.

House church activities were considered illegal, and violators were prosecuted and often condemned to imprisonment. Those who were arrested were sent to reform camps where they were forced to do hard labor, forbidden to have visitors, and deprived of the privilege of Bible reading. They subsisted on a poor, limited diet. Isolated from their friends and relatives, they suffered from ten to twenty years of seemingly endless internment. Few Christians were roomed together with other believers in prison. But most learned to witness for Christ to their fellow prisoners, and as a result secret prison fellowships emerged.

The families that these Christian prisoners left behind suffered similar isolation and hardship. Deprived of their menfolk and without income, wives and children of the imprisoned found themselves destitute. Often they were driven out of their parish houses when their churches were taken over by the state. In addition to these financial and physical hardships, their friends and relatives would shy away from contacts with them because they were labeled antirevolutionary families. Under such situations of political and social ostracism, these families suffered hardships in extreme isolation. Only those who truly loved the Lord would stretch out a helping hand to share their meager resources with them, and at great political risks of becoming implicated. It was a time of testing for the genuineness of Christian love; Christians were called to demonstrate it with sacrifice as the price.

The church under suffering and death (1966-1976)

In August 1966 the Great Proletarian Cultural Revolution broke out at Mao's instigation. Young radical Red Guards sprang up and went on a rampage all over China. Armed with the little red book and encouraged by the Chairman, they set out to destroy old ideologies, old customs, old ideas, and old systems, including the Party structure and state machinery. They stormed city halls, police headquarters, and university administration buildings, and publicly humiliated and beat up party revisionists, intellectuals, and anyone whom they considered not totally proletarian.

In the sphere of religion, the Red Guards destroyed temples and monastaries and stormed the few churches that remained. They searched practically every believer's home, looking for Bibles, hymnals, and every other type of Christian literature they could find in order to confiscate or burn them. In Amoy, southeast China, the Red Guards gathered all the Bibles that they could find, piled them up into a great heap in the public square, and set fire to them. Believers were rounded up and forced to kneel in front of that pillar of fire. In those days both Christians from secret house churches and TSPM leaders were attacked, publicly "struggled against," and forced to parade the streets. Some of the believers were literally beaten to death. Others suffered permanent paralysis. Not a few house church leaders who secretly propagated the gospel were arrested and sent to labor camps where they were further interrogated and forced to do hard labor.

After the first wave of Cultural Revolution attack, all traces of visible Christian activities were removed from the face of Chinese society. All Christians had to go through the baptism of suffering and humiliation. For a while even clandestine house church activities were suspended. The church in China was dead and buried.

But the glory of God did not depart from people in China. The Spirit overshadowed them. Out of a valley of dry bones a great spiritual army began to rise up. It was a slow process which began after the initial waves of attack during 1966-69. A few servants of God, moved by the situation of spiritual desolation that characterized the church, began to pray for a revival. They started to search out every believer they could find and urged them rise up from their fears and to call upon the name of the Lord.

Two's and three's began to meet secretly to pray and to encourage each other with God's Word. Gradually these small groups grew into Spirit-filled house churches. Deprived of ministerial leadership, lay leaders rose up to lead prayer meetings and to minister to a growing number of God's people. The Spirit of God was at work all over China, and silently but surely house churches sprang up in every city, town, and a countless number of villages. Out of suffering and death a new Chinese church was born.

June 1984 Volume 12 Number 2

MISSION FOCUS

17 The Witness of a Suffering Church
Jonathan Chao
21 A Call for Active Nonviolence: Where Are Our Wounds?
Gerald Schlabach
24 Mission in Des Moines
Paul H. Martin
25 In review

32 Editorial

EDITORIAL COUNCIL
Editor Wilbert R. Shenk
Managing Editor Willard E. Roth
Review editors Peter M. Hamm, Peter Fast
Other members Hans Kasdorf, Robert L. Ramseyer
Editorial assistant Merlin Becker-Hoover

MISSION FOCUS (ISSN 0164-4696) is published quarterly at 500 S. Main St., Elkhart, Indiana, by Mennonite Board of Missions. Single copies available without charge. Send correspondence to Box 370, Elkhart, IN 46515. Second-class postage paid at Elkhart, Ind., and at additional mailing offices. Lithographed in USA. Copyright 1984 by Mennonite Board of Missions. POSTMASTER: Send address changes to MISSION FOCUS, Box 370, Elkhart, IN 46515.

The church experiencing the power of the resurrection (1976-1980)

After the death of Mao Zedong and the arrest of the Gang of Four, headed by his widow, Jiang Qing, in 1976, China began to change. Politically, China moved away from Mao's radical leftist line of continuous revolution and of struggle to a new program of socialist modernization, which implied a more open attitude toward the West. The years 1976-80 were an era of transition from the rule of Hua Kuofeng, Mao's designated heir, to that of Deng Xiaoping, China's present strong man. By the end of 1980 Deng's power was well established.

During the first two years of the transition (1976-78), the Chinese society began to thaw, and underground house churches began to surface with semi-clandestine activities. In March 1979 the Chinese Communist Party began to restore its religious policy of limited toleration under the united front policy, namely, a policy of friendly cooperation with ideological enemies in order to enlist the support of the religious mass for the Four Modernizations program. This was followed by the restoration of the TSPM in August 1979 and the reopening of churches under the TSPM in the large cities. The TSPM was not fully reconstituted on the national level until October 1980, when it held its third national conference in Nanking. During 1979-80 the house church movement enjoyed a short period of unprecedented freedom, especially in the countryside. Politically, Chinese communist cadres adopted a laissez-faire attitude, and, religiously, the TSPM was not yet fully organized to implement control.

During this period of power transition before the control apparatus was restored, house churches grew in size and number. The church that suffered so long was able to enjoy a temporary season of peace, and the people of God took advantage of this unusual season of grace to preach the gospel. As the Spirit of God descended upon them, the people of God freely experienced the power of Christ's resurrection on a large scale. God worked signs and miracles among them: the sick were healed after much prayer, demons were exorcised in Jesus' name, and even the dead were raised. Witnessing the saving power of Christ, even atheistic Communist Party and Youth League members believed. Christians in China called 1978-80 a period of revival.

The church in mission and in spiritual conflict (1980-1983)

In December 1980 the Chinese Communist Party central held a work conference to evaluate the progress of the Four Modernizations program and to set new agendas after the dismissal of Hua Kuofeng. Economically, the government sought to restore political studies in all spheres of Chinese organized life. The Party's new leadership was determined to eliminate those officials who made their ascendency during the Cultural Revolution and to reshape the party with new ideals represented by the "four insistences": (1) insistence on the ideology of Marxism, Leninism, and the thought of Mao Zedong; (2) insistence on the dictatorship of the proletariat; (3) insistence on the leadership of the Chinese Communist Party; and (4) insistence on walking the path of socialism. The spirit of the four insistences dominated the constitutional revision of 1982 and also the Twelfth Party Congress (September 1-12, 1982).

This tightening of political control since early 1981 found its expression in the increased control by the Religious Affairs Bureau and the TSPM over house church activities. As the TSPM became more organized, establishing branches on the provincial and county levels, house church activities in the cities and villages were soon brought under control. Christians were being urged to worship only in churches designated by the TSPM, only designated pastors were allowed to preach, and they could do so only within designated districts. Under this new policy of "three designates" (established in September 1982), house church leaders are forbidden to do itinerant preaching, and churches not recognized by the TSPM are being told to close.

Yet the church of God, having enjoyed a season of revival, became bolder than ever, preaching the Word in season and out of season. As a result many have been turning to Christ, and the number of Christians in China has grown from less than one million in 1949 to nearly 50 million today. Desirous to see the whole nation turn to Christ, many house churches have organized evangelistic teams to do cross-country and cross-provincial missions. These evangelistic outreaches have run into direct conflict with the government's religious policy of containing Christian activities within the four walls of the TSPM churches. As a result, many itinerant preachers have been arrested or are on the run because their names are on an arrest list. House churches in the cities are being driven underground again, and those in the countryside are constantly being harassed. Those who continue to hold meetings are being arrested, beaten, and put into prison. After a brief chance to catch its breath, the church in China is undergoing renewed persecution and suffering again.

Hence the history of the church in China since 1949 has been a history of suffering. Yet by going through different stages of suffering, the church in China has been transformed from a timid, foreign-colored institutional church into a bold, indigenous, institutionless church, and it has been changed from a dependent mission church to an independent missionary church. It is a church that has followed the footsteps of its Lord: betrayal, trial, humiliation, abandonment, suffering, death, burial, resurrection, and the gift of the Spirit of Pentecost. The historical shape of the suffering church in China indeed resembles the face of the Servant of the Lord who suffered for it.

The self-understanding of the churches' suffering

How, then, do Christians in China interpret the meaning of their suffering? In the 1950s suffering came upon them as a surprise. They were utterly unprepared for it. Even during the heyday of the Cultural Revolution (1966-69), many Christians were perplexed by the extremities of their suffering. They could not help asking, "How long, O Lord, do we have to suffer? Have you forsaken us in your wrath?" Not until they were released from prison and restored to Christian fellowship during 1978-80 did they begin to understand the meaning of their suffering. Some, of course, had already come to see the significance of their suffering during their imprisonment.

From the many interviews that I have conducted with Christians from China and later inside China, especially those faithful servants of God who have suffered long years of imprisonment, I have gathered the following streams of their reflective thinking on why God allowed the church in China to suffer.

Suffering as God's cleansing agency

Most house church leaders, even some pastors in the TSPM churches, believe that suffering has been used of God as an agency for the cleansing of the Chinese church.

The institutional Protestant church founded by foreign missions in the mid-nineteenth century was, until 1949, a fragmented, denominational church which reflected all the idiosyncrasies of Western individualism. Under the denominational structure a divisive spirit was at work which Chinese Christians found repulsive. Through the means of the TSPM, denominationalism was for all practical purposes eliminated.

The Chinese Protestant church before this liberation was by and large a church dependent upon foreign financial support,

leadership, and even ideas. This was partially due to a historical formation of dependency of the Chinese ministry under foreign missions and partly due to the built-in structure of missionary control, especially through the employment system. When the Chinese church was cut off from the Western churches and mission societies, it had to learn to depend solely upon God. Suffering under persecution intensified that need to develop a total dependence upon God.

The church in China prior to 1950 was a church dominated by professional clericalism. The institutional church was led by a group of full-time professional staff: missionaries, pastors, evangelists, and Bible women. Few lay people took part in the ministry. The removal of ministerial leadership from the suffering church by way of expulsion, accusation, internment, and laicization resulted in the formation of a people's church, commonly known as house churches where "body ministry" received its full development.

The people of God were freed from their earlier dependence on ministers, while the ministers in prison were freed from their dependence on foreign missionaries. More than that, they had to learn to abandon their earlier status of honor and to accept humiliation and disgrace as concomitants to the ministry. One evangelist said that through suffering he had come to see that all his earlier ministerial accomplishments were nothing but hay and stubble. Through suffering he had come to gain a new understanding of what the Christian ministry is all about: not to follow (church) traditions of people, but to do the work of Jesus through the power of the Holy Spirit.

The church in China used to have many tares. Many "rice Christians" joined the church for material benefits: free medicine, free education, free assistance for studying abroad, or relief in times of natural disaster. The church of social convenience, a church of mercy without discipline, offered a gospel of cheap grace. But the tightening pressure of persecution in the 1950s quickly separated the wheat from the tares, and the church was cleansed. Suffering soon separated the true disciples from the Judases.

Suffering as a training ground for Christian maturity

Christians in China also see a positive aspect in suffering, namely, that it has been used of God to test believers in the genuineness of their faith, hope, and love and to lead them into greater Christian maturity.

Christians in China feel that they were most severely tested in the following points:

1. To continue to believe in Jesus upon pain of suffering, imprisonment, and possibly death, or to recant their faith under duress. This type of severe testing came during the early days of the Cultural Revolution. One Catholic faithful was buried up to his neck. The question put to him by a Red Guard was: "If you continue to believe in your Jesus, I'll put a bullet into your head. If you stop believing in Jesus, I'll let you out. Which do you choose?" The report was that he chose the former. The temptation was to confess Jesus in one's heart and to deny him verbally, hoping that "God will understand." But the demand of Jesus was to confess him publicly. Through suffering and persecution, professing Chinese Christians came to discover whether their faith was for real or just a matter of social or economic expediency. Once they had gone through such testing, they became more assured of their faith and treasured it more dearly.

2. To speak the truth or to bear false witness against one's fellow believers when put under pressure, as, for example, during staged "people's court" proceedings. The choice was to denounce an innocent brother or sister and thus save one's own skin or to speak the truth and face the consequence of self-incrimination. In other cases, Christians were encouraged to disclose incriminating information against others so as to receive lighter sentences for themselves in trial situations. The promise of food in a situation of starvation during imprisonment could also move one to betray another. The test was, therefore, to love or to betray. Not a few Christians played the part of Judas, while others came to understand the practical meaning of love.

3. To persist in hope or to give up for a quicker release. Christians who spent ten or more years in prison say that it was easier to die for Christ than to keep on hoping in situations of utter despair. Doubts about the reality and the faithfulness of God hounded them: "Does God really care?" "Is God really there seeing all that I am going through?" "Am I believing in a real God, or am I suffering just for a set of ideas?" In such situations, their hope in the promise of an eternal life was severely tested. Only the indwelling and inward testimony of the Holy Spirit could give them strength to maintain their faith and hope in a situation of hopelessness.

4. To be loyal to Christ or to yield to Caesar's demands in situations of conflict. This testing is going on right now as the TSPM implements the Party's religious policy. Some Christian leaders, in spite of their earlier suffering, are giving in again and accepting a limited, but legitimized ministry offered by the TSPM. Others making a definite choice to "obey God rather than man" are forbidden to preach the gospel freely. It is a test of lordship. Who is lord: Christ or Caesar?

Suffering as a training school of obedience

Obedience is a hard lesson to learn. The human will is prone to follow its own promptings rather than those of the Holy Spirit. We asked one Chinese pastor who suffered fourteen years of imprisonment, "What did you learn from such an experience?" He replied, "I learned obedience through suffering."

As Jesus learned obedience through the things that he suffered, so many Chinese Christians have come to learn to submit their will to God's. In prison situations one experiences a deprivation of freedom which is tantamount to a denial of one's will. Christians in prison had to accept the reality of their helplessness and learn to abandon themselves solely to the mercy of God. Such self-abandonment opens the way to a life of grace that flows from the love of God.

Suffering as a way to experience union with Christ

1. Christians in China have come to understand that they are called to share the suffering of Christ and bear his disgrace (1 Pet. 4:12-13; Heb. 13:12-13). Through their participation in the fellowship of his suffering did they come to understand the meaning of union with the suffering, death, and resurrection of Christ. They came to experience the power of Christ's resurrection when, through the Holy Spirit, they overcame the power of sin in their lives, when they overcame demonic power in exorcism, and when they saw God delivering them from the Satanic power at work in their oppressors.

2. Experiencing the power of the resurrection has enabled Chinese believers to experience more fully the fruits of the Holy Spirit—love, peace, joy, long-suffering, tenderness, kindness, gentleness, forgiveness, boldness—so that their lives shine more brilliantly in the midst of gloom and human despair.

3. Experiencing union with Christ's death and resurrection through suffering has enabled Chinese Christians to develop an intense love for Christ, a clearer vision of God, and a sure hope for the incorruptible inheritance which God has prepared for them in the heavenly places.

4. Longing for an early union with the Father, Son, and Holy

Spirit in the midst of endless suffering has produced in Chinese Christians an intense hope for the imminent return of Christ. Through their hope we are able to understand how Christians in the early church hoped for an early return of Christ.

Thus Christians in China interpret the past thirty-five years of prolonged suffering as a gift of God's profound grace to cleanse the Chinese church from its impurities, to test the genuineness of their faith and loyalty, to train them for obedience and progress unto greater maturity, and to enable them to gain a deeper experience with Christ.

Missiological implications

1. The experience of the church in China has demonstrated that suffering has been one of the important factors contributing to the miraculous growth of the church in China. The testimonies of faithfulness to Christ under situations of suffering on the part of Chinese pastors in the 1950s and again in the late 1960s have inspired their flock to follow their example of being faithful to Christ. When these old preachers were released from prison during 1978-80, their spiritual survival and testimonies further stimulated the young generation of believers to work harder for the Lord.

2. Furthermore, the Chinese experience has also testified to the fact that wherever the seed of the gospel was sown, whether by foreign missionaries or by Chinese evangelists, there house church churches flourished and multiplied. Persecution and suffering and deprivation of missionary or ministerial leadership and financial assistance did not result in the death of a young church in China, but as the seed died, in due time it brought forth fruit. This should give encouragement to missionaries that their work when done faithfully in the name of Christ shall bear fruit in due time, even though they might not see the results of their labors. Neither should they fear, even when God allows an atheistic state to remove them from their work.

3. If suffering is such an important factor to church growth, what should be its place in the missiology of church growth? There is a spiritual dimension to church growth which its students can explore from the experience of suffering churches.

4. The churches worldwide have always demonstrated a keen interest in the welfare of the suffering church. Likewise, the churches in restricted areas are also anxious to sustain a spiritual relationship with churches outside. This desire for fellowship points to the need to develop a theology of a *communio sanctorum* in relation to suffering churches, a theology that can give guidance to Christians, churches, and parachurch organizations that are engaged in ministry to churches under restriction. Furthermore, a missiological structure needs to be developed for ministering to churches under suffering and for time to minister to churches outside. Finally, the doctrine of *communio sanctorum* implies a sharing of spiritual, human, and material resources with the church in suffering.

An American Bible school student came to the Chinese Church Research Center for a summer internship. Before he left America, he told a friend how Christians in China were suffering. His friend responded, "If God loves the Chinese church so much, why did he allow her to suffer so much and for so long?" This youth had no answer. When he was in Hong Kong he made several trips to China and had occasion to have fellowship with house church leaders who had gone through much suffering and were zealously doing the work of evangelism. "Now I have the answer to my friend's question," he told me. "I am going to return his question: If God loves the American church so much, why didn't he allow us to suffer so that our churches might be purified, our faith strengthened, and our relationship with Christ deepened to serve him wholeheartedly?"

A Call for Active Nonviolence in Central America

Where Are Our Wounds?

GERALD SCHLABACH

Imagine that you are a North American Mennonite Central Committee worker in Central America. You have behind you the best of what the Mennonite churches have to give. You are part of a community of people trying to show a distinct way to live in this world. You have made that calling your own by choosing to serve rather than to fight, to take a cut in salary rather than to join the cutthroat race to get ahead.

In this Christian subculture of Mennonites it is more or less normal for young people voluntarily to attempt to join with the poor, even in conflict zones. So instead of parental anxiety and peer pressure weighing you down, support and prayers hold you up. You did not have to go out like a heroic but lonely Saint Francis looking for a niche to serve, for the church has institutionalized channels to Salvadoran refugee camps, Guatemalan Indian villages, and the churches of revolutionary Nicaragua.

Since this tradition claims, with Jesus, that the greatest among us is the servant of all, you might even think you have arrived. But you are in for some dilemmas and a shock. You have only begun to change—to change not just yourself, but your heritage.

The only way we can fulfill—or perhaps fill out—our heritage as a people of peace today is to live out nonviolence so intensely, so actively, that we cease to invite the name "quiet in the land." It is time not only to serve and witness, but to embrace the kind of active nonviolence that Gandhi and Martin Luther King, Jr., have developed in our century, to place ourselves bodily in the way of injustice if necessary, to tell calmly but stubbornly the powers of at least our own countries, "Let go." Neither Christ nor the Anabaptists taught us to be

Gerald Schlabach and his wife, Joetta Handrich, are Mennonite Central Committee representatives in Nicaragua.

quiet; our oppressors did. Today we are learning from the oppressed. And they are crying out.

The dilemmas for expatriates

Being rich among the poor

The first dilemma MCC workers in Central America face is the same one their colleagues face throughout the Third World—the discomfort of being rich and comfortable in a poor and hungry land. The statistics and poverty stories are familiar: masses of squatters living in shacks up and down the ravines that surround Guatemala City, children with colorless hair in Salvadoran refugee camps who turn out to be six rather than two years old, 50 percent illiteracy in prerevolutionary Nicaragua, 75 percent of rural families even in democratic Costa Rica with little or no land.

It all hits home when one realizes that the personal spending money of an MCC volunteer roughly equals the wage many skilled workers have available to feed, clothe, house, and perhaps educate their children.

Not able to work as anticipated

Meanwhile we can do a little good, right? We all hope and believe that. But in Central America, almost all of us have had to wonder. This is the second dilemma, not being able to do the work we anticipated.

We go to do nutrition work, but of how much value is it when people are malnourished, when they do not have enough land to grow more than nine months worth of food, much less the surplus to sell for eggs or vegetables that might diversify their diets? We go to do health work, but in addition to malnutrition face chronic health problems among the men who must work as migrant laborers and get exposed to massive amounts of DDT from crop dusting on the plantations of the rich.

We try to organize communities to solve what problems they can, maybe even to demand their rights, but we create leaders whom the army and the wealthy see as threats. In the worst of cases, at some times and places in Guatemala and El Salvador, simply to meet together in a group of more than four creates suspicion, so we can hardly study the Bible, much less apply it to community problems. We are realizing that the system must change, but we have few, if any, tools, and all are costly.

Trying to understand those who count the cost

And then, the third challenge, we find that some people are willing to pay the cost, risk their lives, and suffer tortures worse than death. But they are the revolutionaries, guerrillas, and underground supporters. In Nicaragua they are not hard to find because they are now in power. Agree with them or not, they have counted the cost and paid it.

U.S. State Department officials seem to think Nicaragua's Sandinista Comandantes are punks, little boys trying to run a government, but when Junta director Daniel Ortega was only a boy of fourteen he already was in jail for activities against then-dictator Somoza. The eldest of the surviving Sandinistas, Commandante Tomás Borge, had the misfortune to earn Amnesty International recognition as most-tortured man of the year, and he did so aware that his wife and daughters lived as fugitives and were later tortured and killed.

These are only the worst cases. Just to live as a guerrilla in the hills for years is a costly decision. One of our colleagues once made a wrong turn in El Salvador and spent a day and a half captive to the guerrillas there. He tells of a meal they gave him—the scrawniest, toughest chicken he had ever eaten. When he had done the best he could with it, a guerrilla leader more wirey than the chicken took the bone and picked it clean.

So when I hear North Americans talk as though these were simply Marxist opportunists or lackeys of Moscow I think of that chicken bone. Few people will suffer for years just to seize power for themselves; they do so only because they believe they stand on behalf of an already suffering people.

Responses to these dilemmas

What does one say or do in the face of these dilemmas? Suddenly the song "Take Up Your Cross and Follow Jesus" sounds cheap. Who do I think I am, singing that? Even now as I live in a city that some in Washington would like to bomb, have I done more than rub my hand against the cross, perhaps getting a sliver? And do I have a suffering people standing behind me, giving integrity to the witness for peace and reconciliation I claim to make?

Our ancestors read *Martyrs Mirror,* and our Sunday school teachers talked of voluntarily suffering for others. But are my people embracing suffering, or are they moving the other direction, toward comfort? Who do we think we are, painlessly calling ourselves a peace church? If we are still serious, what are our options?

Traditional Mennonite nonresistance

For Central American Mennonites, often poor themselves, without clout, living in the midst of confounding changes and challenges with no easy answers, nonresistance can certainly have integrity. It can be the way to say, "This much at least is clear: We will not cause more suffering against anyone. We will not knowingly oppress anyone, even oppressors. We will trust God." But for me, a North American, to tell the poor that any rebellion is sin has evaporated as an option.

Rejecting nonviolence

Yet I am far from ready for the second option: to write off nonviolence completely, as I see solidarity groups and visitors to Nicaragua doing. I am glad that my fellow pacifists among them get shaken up by the challenge of injustice. If they can no longer make purely theoretical pronouncements about the sanctity of human life, if they are sobered to see with their own eyes that the economic system feeding them also takes human life, that's good.

But the cost of each revolution in Latin America is getting higher. Let's not get infatuated with them. For God's sake and for the sake of the poor, someone somewhere must incarnate the terrible quest for alternatives.

The "alternative" community

What about the "third way" Mennonite theology? To attempt to be a different sort of community is part of the Christ-inspired quest for new historical options. But my confidence is just about used up that it is the answer in and of itself. Given the petty problems we seem to have to overcome just to act together as churches in time to make a difference, it is tempting to ask, "Why bother?" Still, if one is going to create new options, new social tools, one needs to have someone with whom to do it. This takes us closer.

Learning from a history

Nothing I have read in the past year has been more challenging and formative than these paragraphs by Father Miguel D'Escoto, Maryknoll priest and Foreign Minister of Nicaragua:

> *Do you know the apostle Thomas? Most people are like Thomas. They can't simply accept that the Lord was resurrected, and so the Lord says to them, "Come and put your finger in my wounds." Christ wanted to show Thomas his*

credentials, because Thomas demanded to inspect them. We preach the message of our Lord. But the people want credentials. Where are our wounds, what are we suffering?...

Eight years before the insurrection, after the earthquake, I talked to the archbishop. And I said, "Archbishop, don't you see how this is going to explode?... It is going to be terrible, there will be so many dead people, so much destruction and death. Why don't we go into the streets? You lead us, armed with the rosary in our hands and prayers on our lips and chants and songs in repudiation for what has been done to our people. The worst that can happen to us is the best, to share with Christ the cross if they shoot us.

"If they do shoot us, there will be consciousness aroused internationally. And maybe the people in the United States will be alerted and will pressure their government so that it won't support Somoza, and then maybe we can be freed without the destruction I see ahead."

And the archbishop said, "No, Miguel, you tend to be a little bit idealistic, and this destruction is not going to happen." And then when it did happen, the church insisted on nonviolence.

To be very frank with you, I don't think that violence is Christian. Some may say that this is a reactionary position. But I think that the very essence of Christianity is the cross. It is through the cross that we will change.

I have come to believe that creative nonviolence has to be a constitutive element of evangelization and of the proclamation of the gospel. But in Nicaragua nonviolence was never included in the process of evangelization.

The cancer of oppression and injustice and crime and exploitation was allowed to grow, and finally the people had to fight with the means available to them, the only means that people have found from of old: armed struggle. Then the church arrogantly said violence was bad, nonviolence was the correct way.... We have no right to hope to harvest what we have not sown.

Is D'Escoto saying that nonviolence has no relevance to the struggle for justice in Latin America? Not at all. But can we stand aside as though the struggle for justice (or simply tolerable societies) were a soccer game, only to discuss strategy later, from a safe distance? Again, no.

North Americans probably do need to keep a distance if the alternative is crassly telling Latin Americans what they should do; but in no case can it be a **safe** distance. Whatever we have to offer our brothers and sisters in Latin America, we too must come showing our credentials. "Where are our wounds? What are we suffering?"

Mennonites, unlike Quakers, have shied away from active nonviolence, or at least nonviolent activism. Strikes or boycotts, we have said, are coercive too. To lobby is to take a political side. To demonstrate or protest is to challenge the governments God ordained. To work for world peace or against poverty is to try to create the kingdom on earth ourselves.

To reply tit for tat is not hard. We used to boycott businesses that stayed open on Sunday or served alcohol, saying that this was simply to withhold support for evil. We have claimed to be apolitical but have consistently voted conservatively. We are quite willing to challenge government when making our own case for alternative service or for the immigration of undocumented Germanic Mennonites from Mexico to Texas. If we believe we won't lose our heavenly reward for sharing even a cup of cold water in the name of Christ— help which may last only a half hour, hardly forever—won't our attempts to make society a little more just, for the sake of our neighbors, somehow have lasting consequences in the kingdom that, yes, only God can bring completely?

But we can go deeper than to reply simply in kind to criticism of active nonviolence.

To embrace active nonviolence is not necessarily to discard the Mennonite heritage. We may embrace active nonviolence without becoming vindictive toward the oppressor if we return always to the Sermon on the Mount. We may maintain a proper humility and self-criticism if we enter deeply into prayer and other spiritual disciplines.

We can do these things in the confidence that it is precisely our heritage of peaceableness, servanthood, and discipleship that has gotten us where we are today. A heritage of loving our neighbors has taken us into historical situations that confront us with our complicity within unjust structures. A heritage of loving our enemies has taught us to listen even to those with whom we disagree, Christian and non-Christian, and to open ourselves to their challenges. As a result we have not only learned more about our neighbors in the world; we have learned more about Jesus Christ.

Toward peace in Central America

Latin-American theologians have a word for this learning-as-we-go: *praxis*, the simultaneous and ongoing process of reflection leading to action, and action promoting further reflection. Reflection by itself makes no concrete impact. Action without reflection wastes itself arbitrarily. But together, action and reflection are a new source of revelation.

Understanding praxis in the Anabaptist context

Praxis may be a strange-sounding word to us, and some have used the concept to explain why the situations in which they find themselves demand that they take up arms. But praxis need not be strange to our theological tradition. An early Anabaptist said: "No one can know Christ except he follow him in life, and no one can follow Christ except he know him." Knowledge and action are tied together in following—not in standing, but in following.

The revelation of Jesus Christ set us on the path. He, not the new historical situations to which he leads us, has the last word. The cross is at the center of both Christianity and history. The nonviolent cross of Jesus Christ challenges those who would respond to violent situations with more violence.

But Jesus Christ also challenges our pacifism. Have we known all there is to know in Christ, seen all there is to see in the cross? The same Christ who taught us not to be angry with a brother vehemently denounced the scribes and Pharisees. The same Christ who said not to call a brother a fool called Herod a fox. The same Christ who told followers not to resist the evil person cleansed the temple—without bloodshed surely, but with more concern for the blind, lame, and Gentile, who could not get by the moneychangers, than for property rights.

Praxis is really not new. World War I challenged a handful of Mennonite youths to do relief work in Europe, and they went home agitating for a more active Christianity. While they set some of their elders on edge and they themselves grew impatient, the more stalwart of their generation began laying the theological basis for a service-minded Mennonitism that blossomed when World War II sent thousands of young men into Civilian Public Service camps. They had little to do with their free time except study their Bibles, examine their motives, and deepen their desire to serve voluntarily, not just because of a draft.

A theological and institutional explosion in the next decades sent Mennonites into service throughout the Third World. In a far corner, Vietnam shook us out of our complicity within a

dehumanizing economic and military machine. As the Vietnam War ended, Mennonites, like many others, were waking up to the challenge of a world hungrier than ever.

A praxis for Central America

Central America is close enough that North Americans used to drive their recreational vehicles there, close enough that the United States' strategic interests are arguably at stake. But it is also close enough that our share of responsibility for the region's poverty and injustice is without argument overwhelming. Central America—perhaps coupled with the issue of nuclear arms—could bring forth a new burst of theological reflection and a following of Jesus Christ that is nonviolent but active, peaceable but ready to suffer.

An *ad hoc* group called "Witness for Peace" is recruiting for a vigil of indefinite length in a key northern Nicaraguan town subject to frequent counterrevolutionary attack. A pilot project indicated that the known presence of North Americans lessens the frequency of "contra" attacks. The Sandinista revolutionaries have taken note. A handful of nonviolent vigilants—dare we say soldiers?—could save lives. Three or four handfuls could put a brake on the CIA-backed counterrevolution and raise a flag for nonviolent civil defense right in the middle of a revolution.

Should the church be one big solidarity group or lobby or picket line? The church is much more than that, as in fact peacemaking is much more than activism. But we ought to have as many of our number ready to serve in conflictive areas and trained in nonviolent direct action and conflict resolution as society sends off to war. Not all will die or be maimed, but all will be as ready as the disciplines of prayer, fasting, and Bible study can make them.

But is all this a pathological fascination with suffering, a new martyr's complex? I believe not. Jesus instructed his hearers to count the cost of following him all the way to the extreme case. Readiness to suffer much frees us to suffer a little in a myriad peacemaking ways short of direct engagement with those who maintain injustice:

- in service—abroad, in our communities, or even across the street with the neighbors who need the message of God's love if only we will suffer them to take up a little of our time;
- in witness to the powers-that-be, advocating for the weak and those treated unjustly;
- in corporate repentance, the changing of our affluent lifestyles;
- in ministries of reconciliation such as creating alternatives to society's obsessive imprisoning of offenders;
- and in nurturing and pastoring one another, not just to alleviate our latest neuroses but to prepare ourselves for the tough tasks of waging peace.

As a people of peace today, may we both bind and loose one another to follow on. May we bind one another to knowing and following Christ in life as active peacemakers committed as ever to the way of the cross. Let us also loose one another to follow through on the challenges Christ has led us to in places like Central America, testing together ways to live and act for others nonviolently, ways that take the quiet out of our being very much in the land.

But may we count the cost, remembering Thomas. Like him, the people want credentials and ask, "Where are your wounds?"

Mission in Des Moines

PAUL H. MARTIN

The mission story of the Des Moines (Iowa) Mennonite Church illustrates how one congregation perceived its mission and has enlisted the support and help of its members, local conference, churchwide agencies, and others to meet local needs. I hope this will help other congregations think through how they might respond to particular mission in their community.

—Ray E. Horst, Director of Evangelism and Church Development, Mennonite Board of Missions Home Ministries.

The present Des Moines Mennonite Church resulted from needs expressed by 1-W workers stationed in Des Moines, Iowa, during the 1950s. With the inspiration and activity of such concerned people as Leroy Miller, John Reschly, and Henry and Orpha Harnish, the Iowa-Nebraska Mennonite Conference Mission Board built a church building by Madison Avenue at 56th Street in 1957. The building was dedicated for service on June 15, 1958.

The congregation was formally organized on December 28, 1958, and consisted of nine charter members. It was incorporated in the fall of 1963 still with nine members.

The congregation grew gradually under the leadership of seven pastors: Willard Roth, 1956-58; Clarence Sutter, 1959-65; John Garber, 1965-67; Wilbur Nachtigall, 1967-69; Robert Hartzler, 1969-75; Keith Schrag, 1975-76; and Paul Martin, 1978- . People who became members were largely Anglo and black people engaged in educational, social, health, media, sales, accounting, computer, postal, and farming services. By 1978 the average worship service attendance hovered around forty.

Refugee ministry

In November 1978 a Tai Dam family from Laos moved into Des Moines to be near relatives and to study English and printing. They had been sponsored as refugees from a Thailand camp by two Mennonite families of the Washington (Iowa) Mennonite Church.

At the request of Ha and La Baccam, the Des Moines Mennonite Church sponsored a household of relatives—twenty in all over the next several years—on both sides of this original Southeast Asian family. Financial assistance was shared through offerings and Sunday school class projects from a number of Iowa and Nebraska congregations. This funding included total finances for the sponsorship of one Laotian family

Paul H. Martin has been pastor of Des Moines (Iowa) Mennonite Church since 1978.

by classes in the Sugar Creek Mennonite Church, Wayland, Iowa. The family lived in Des Moines across the street from the church.

The Iowa-Nebraska Mennonite Mission Board subsidized the Des Moines church's refugee resettlement services for the next several years. Mennonite Board of Missions and Mennonite Central Committee have together provided the salary and paid the expenses for a full-time resettlement coordinator, Ilene Miller, for three years. She has assisted refugees in obtaining housing; social, government, and medical services; employment; transportation; education; tutoring; religious opportunities; and other basic survival benefits. These services have resulted in much congregational growth and have also been recognized by city and state officials.

Growth at Des Moines Mennonite

The mission that came to its doors in 1978 has expanded Des Moines Mennonite Church in significant ways. Friends and relatives of the original refugee family and other sponsored households learned of a place to gather regularly for worship, fellowship, and sharing the services of a resettlement coordinator.

In 1981 the congregation had too few children to have a summer vacation Bible school. In 1982 the Bible school had an attendance of fifty-seven children. In 1983, attendance was eighty, with half of the students in high school classes.

Twenty-eight Tai Dam and Laotian people have become baptized members of Des Moines Mennonite Church. Worship services are interpreted for them. Two adult Sunday school classes use simple English, as do the high school and children's classes, depending on the need. Three middle-aged Asian men have met weekly with the pastor over the past year for leadership training.

Recent attendance at the Des Moines Mennonite Church has varied between 110 and 170. To hold that many people the church added a new worship center and classroom spaces in 1982. For the new building and remodeling of the adjoining old structure the congregation received a loan from Mennonite Mutual Aid.

The congregation has received other assistance in the forms of a summer voluntary service person in 1982 from Mennonite Board of Missions and consultation services from the Iowa-Nebraska Mission Board Executive Committee, Mennonite Board of Missions Home Ministries, and the Resettlement Services Director of Mennonite Central Committee.

For the future, the Des Moines Mennonite Church expects to continue to follow the direction of the Holy Spirit in further "plowing of virgin soil."

In review

Mennonite Board of Missions Annual Report—1983. Elkhart, Ind.: Mennonite Board of Missions, 1984.

Reviewed by Dorothy Yoder Nyce

A broader readership should know about the data, activities, and vision reflected in the Mennonite Board of Missions, February 1983-January 1984, limited edition Annual Report. The staff worked admirably to prepare the report's 220 pages for the February 1984 meeting of the twelve-member Board of Directors and three divisional committees. Newly elected to the Board, I appreciate the request to commend and reflect on the record.

MBM, a churchwide agency beginning its second century, regularly informs the Mennonite Church. The story is told through *Gospel Herald* news items and photos, no less than eighty-six mailing lists, plus personal contacts in congregation and conference settings.

Yet, new generations emerge. For each, the vision must come alive. Patterns of educating for mission change; diversity among us necessitates variety. Grade-school-educated people over fifty-five respond to mission endeavor with greater support than do college-educated people under thirty-five.

No generation of Christians dares ignore the mandate to tell others that Jesus initiated a unique way. Jesus the Christ expects those who claim to be followers to be at the task of mission, defined by Wilbert R. Shenk as "an invitation to new relationships." MBM staff depend on us: Dale Schumm wrote, "MBM is people," while Willard E. Roth observed, "People make mission happen." So, what happened in Mennonite Church mission in 1983?

President Paul M. Gingrich highlighted how goals were realized and which issues deserve continued attention. The four broad goals are succinct: (1) dynamic servant leadership; (2) creative, caring ministry; (3) trust-building administration; and (4) prudent financial management. These are commendable. However, I have reservations about Mennonite Church usage of the term "servant leadership." I think we fail both to comprehend and practice its radicalness.

MBM defines servant leadership as "modeling the meaning of faithful discipleship, stewardship of the gospel, and kingdom ethics." Contexts identified for implementing this in 1983 included conference consultations (offering opportunity to communicate and listen); General Board annual in-depth review (with Shenk clarifying how non-missionary and non-prophetic our denominational theology is); leadership training (especially with congregations newly begun or "planted"); and media (through questions posed regarding needs and demands of our electronic environment and new technologies).

The Board in November 1983 appointed Wilbert R. Shenk as missiologist/strategist for the Mennonite Church. Not just a glorified title, the vision desires that **we** as a denomination be educated for mission, that **we** know Christian mission history, that **we** understand interconnections of culture and religion, that **we** heed the realities of poverty and injustice in our present world.

To the extent that we neglect being in the mission of Jesus Christ to bring wholeness and justice to all people, we hinder the coming of God's fullness. Each of us is responsible to "hear the Word and keep (exercise) it" in specific ways. MBM's missiologist will attempt to facilitate this. He cannot do it in our stead. While we function in group contexts—as through the Mennonite Church—accountability to God remains personalized.

The second goal—creative, caring ministry—can hardly be confined to some programs and absent from others. Church planting—including minority leadership—implements this ministry. Ministries with young adults or with people's disabilities build on care. Voluntary Service (VS) planners have established "ministry to the poor" as first priority for program projections.

MBM believes that the congregation is the base of mission. As missionary training center, it provides the context for nurturing mission conviction. It reinforces vocations that "invite people to new relationships." MBM defines its

role as facilitator to conferences in their more direct contacts with congregations.

Trust-building guides MBM administration. This third goal releases multiple resources of prayer, people, and dollars efficiently and sensitively. After several years of rearranging MBM structure, a healthy sense of administrative consolidation is emerging. Yet, comfortableness dare not blind staff from exploring further options.

Three vice-presidents guide divisional work and committees—Rick M. Stiffney, Home Ministries; Wilbert R. Shenk, Overseas Ministries; John A. Sauder, Administration and Resources. All were reappointed in 1983 to four-year terms. Each Board member is assigned to one divisional committee (except for Chairperson Roy D. Kiser who, as with the President, enters discussion in all three). Divisional committees each total from nine to twelve people, additional members being chosen for breadth of representation or expertise related to the division.

But the core of MBM work is done through department directors and staff working with each vice-president, administratively coordinated through the Executive Council. Yearly staff evaluations were implemented in 1983. A consultant for communications procedures was secured. If one administrative assistant cannot answer your question by phone, she or he connects you to one who will. I like that illustration of "half of knowledge is knowing where to find it."

Another 1983 move toward administrative trust came through the creation of a detailed policy manual. After carefully examining minutes, a consultant shaped hundreds of policies. The manual clarifies how MBM operates and facilitates healthy Board-staff-congregation relationships. It identifies where authority and accountability lie while anticipating consistent procedures. It promotes staff welfare and serves as a point of reference for evaluating MBM daily work.

The fourth goal, prudent financial management, works to foster and reward denominational trust. It involves careful assessment of world economic realities in order to anticipate future trends. In 1983 MBM kept spending within income allotments, even when the per-member average giving guide of $74.50 had remained the same as for 1982.

Issues for continued attention noted by Paul Gingrich include leadership training; churchwide news service; funding deficiencies for the Mennonite Church General Board; inter-Mennonite cooperation, including that with Mennonite Central Committee; maintaining vital contacts among staff, congregations, and MBM appointees; follow-up to the 1983 evaluation of *Sent* magazine.

Home Ministries

Ferment, vision, and transition characterize this division. A number of departments have completed their first full year's work. A sense of "knowing where we're going" solidifies direction. That staff have given time to each other's programs is evident. New ventures give reports spark.

Evangelism and Church Development has established its role of assisting conferences in church planting. Policies for funding that look toward indigenization were implemented. Guidelines for outreach and for evaluating the process came into being. Walking with people in fifty-one emerging congregations or locations speaks well for the year 1983.

Mission is in ferment: 181 churches (Mennonite Church (MC) and General Conference (GC) Mennonite Church, USA, and Canada) have been planted (or are in process) during the past five years and at least 168 more are projected for the next seven years; seminars, for remembering and resourcing, have been planned and modified; over a thousand people participated in fifteen Friendship Evangelism events in 1983.

Assets Mennonites bring to church planting and evangelism include emphases on the Bible, peace, community, and lifestyle. With these we have been willing to "be different." Where less creativity came "naturally" was with leadership, I believe. Hearing of all the emerging congregations, people sweat and say, How will we meet the leadership demands? Granted, leadership training will be crucial. But one hopes churches will genuinely expect every member to share the load rather than reinforce growth and responsibility for the few. Part of the creative strategy must be how leadership seminars model leading.

Student and Young Adult Services offer a ministry through consultation and advocacy. As staff initiate more ways to equip contact people in locations where young adults gather to study and find employment, more of the 20-35 age-group (8.6 percent of Mennonite population) may choose to give church and missions their solid support. Volunteer contact people number 116; each of their lists of Mennonite young adults ranges from 5-500 names.

The number of Mennonites in urban areas now totals about 7,000. While many young adults are being challenged to be involved in established church efforts, others are entering into emerging church-planting projects. Where SYAS and the Board of Congregational Ministries also share responsibility is with the 70 percent of young adults remaining in home or non-city communities.

Service Ministries Department. Fifteen conferences, including Puerto Rico, currently have VS unit locations. From Washington, D.C., to Oregon and California, people voluntarily choose to be part of meeting other people's fundamental needs. Yet materialism, individualism, and value shifts within churches are probably affecting the 1983 all-time low (118) number of VSers. VS applications have declined from 412 in 1976 to 265 in 1983.

In 1983 seven units were begun and seven closed. A budget deficit plagued staff but failed to overcome them. Care was given to tighten administrative costs; long-term assessing took place. A questionnaire, sent to representative VSers from 1940 to the present, brought 38 percent return and significant learnings. Five-year program projections were birthed.

From Mississippi's Pearl River project, where VSers have "provided needed skills and supportive relationships to a dispirited people"; to Spencer, Oklahoma, where a VSer "received the Oklahoma Nonviolent Action Award for his many efforts in the area of peace and social justice"; to Sarasota, Florida, where a creative couple has coordinated Vacation with a Purpose, short-term VS utilizing gifts of retirees; to units focusing discipleship, where difficult relationships are confronted and people come together through personal disciplines—this is MBM VS. "May their tribe increase."

Media Ministries Department gave solid time in 1983 to evaluating and long-range planning. As a result, training activities and field services will be increased. Local people in diverse communities need and deserve attention in order for their sense of mission through media to grow. In 1983 Spanish broadcasing activity expanded; individuals were assisted in preparing content and doing production.

Year-round daily programming will be reduced, while spots, short series, and local productions will increase. Moving toward that, 1983 completed five years of *Art McPhee in Touch,* currently sponsored by fifty-six congregations. Four TV spot projects were developed. Radio spots on nuclear disarmament were aired on 103 stations by December. *Your Time,* aired on 100 stations, is also being condensed by Marg Foth into newspaper articles, *Your Time Column, How-to's for the Family,* twenty two-minute interviews being used by forty-five stations, provide important opportunity for follow-up in people's tangled relationships.

Space limits fail to let this reviewer do justice to Deaf Ministries, Health and Welfare, Choice Books, and Home Bible Studies—all significant elements of Home Ministries. We all will wait to read in next year's Annual Report what evolved from dreams about expanded inter-Mennonite cooperation; stronger, resourceful conferences shouldering

burdens of the smaller ones; increased investment in training others for mission; and new possibilities for intradivisional planning.

Overseas Ministries

Wilbert Shenk first highlights issues from the 1983 country reports that deserve serious reflection, issues that affect how the gospel is shared: (1) crisis—economic chaos, political instability, food lack, military threat, and government mismanagement; (2) personal identity—searching for and shaping a sense of worth and dignity, risk taking; (3) witness—finding appropriate, faithful patterns in the context of specific situations; (4) timing—assessing when to begin, end, or be in transition in a given place; (5) replacement— recruiting effective long-term workers as others retire (Vesta and S. Paul Miller completed forty-plus years in India; Erma Grove twenty-six in Ghana).

Sixty-two pages of informative, motivated reports from thirty-one countries await the Annual Report reader. After reading the collection, I thought: What a good way to survey the worldwide scene of MBM! I felt stimulated. I thought of acquaintances who would enjoy the survey. I thanked God and pondered.

Country reports—from Algeria to Zaire—begin with a map insert and significant facts about area, population, languages, religions, and names of MBM workers, which number 127, of whom fifteen are single. This review cannot do justice to the whole story. Excerpts will need to suffice.

"Praise God for many trying but rewarding experiences in church building . . . our basic assignment: being an affirming presence . . . tension within the church about members' involvement in political-social movements . . . radio broadcasting (MBM workers not necessarily present): Australia, Belize, Caribbean basin, France, Honduras, Indonesia, Italy, Jamaica, Japan, Puerto Rico, Soviet Union, West Germany.

"Our meeting place is being rebuilt as both worship and cultural center . . . state of local church: steady maturation, consistent growth. . . . Economic crisis the worst ever faced; inflation 180-200 percent annually . . . an awakening interest in Anabaptist/Mennonite identity . . . several church leaders discontinuing, yet the majority of the group show vitality . . . thirty-two members joined the Chatenay congregation since 1981 . . . one-word description: difficult. Yet, a woman offered two eggs in appreciation for injections given to her child . . . bookstore-communication opportunities great.

"An unfortunate power struggle is going on within the church . . . probably the most important development of the past year—our first baptism . . . biblical evangelism must be church-based . . . she is a people person who cultivates many witnessing-helping relationships. . . . What shape should our partnership take: to initiate or follow? . . . feeling the social results of affluence and rampant consumerism . . . nutrition work most effective in an integrated project. . . . We must come to terms with a rapidly maturing church where leaders have decreased need of us. Harassment against access to the Bible causes more desire to read it. . . . We join a small but growing number of believers whose lives dare to differ from the surrounding values."

Each year when reading the country reports, I plan to attend to one distinctly different question. This year I asked: How would I characterize MBM overseas worker wives' involvement? I conclude that husbands are more often seen as the MBM program representative, that wives fill supplementary "roles." Yet there are pleasant exceptions—in Ireland, Sweden, and several South American countries.

Is this a pattern authentic among younger couples—Tom and Disa Rutschman (Sweden), Steve and Debbie Fath (Bolivia), Dan and Chris Diener (Uruguay)? Not exclusively, as I note the example of veterans John and Bonny Driver. Does the cultural context determine this, or the orientation of the individual writing the report? Are Mary Beyler, Genny Buckwalter, and Ruth Kraus credited (by MBM) as resourceful to Japanese women—those in restless, bored, or unhappy marriages or struggling with anxiety over abortion? I hope.

Even the nineteen-page Historical Directory of Overseas Missionaries offers interesting data. Over 130 people have gone to India with MBM. Over 100 single women have completed assignments. Over 200 people learned and contributed through the Overseas Mission Associate (OMA) option, beginning with John and Isabelle Blough to Brazil in 1959. While many of these completed one three-year term, others, like the original couple, have stayed on. Countries listing a full page or more of Mennonite Church workers over the years are Argentina, Brazil, Ghana, Japan, India, Nigeria, and Puerto Rico.

Overseas placements in 1983 were down, totaling nine—three singles and three couples (ten others were recruited and appointed to terms beginning in 1984.) The year 1979 had totaled twenty-one—seven singles and seven couples. Admittedly, more people have become engaged in North American church planting, but need that diminish the number available for overseas?

Administration and Resources

Objectives for this division of MBM in 1983 reflect mission excitement and vision, responsibility for resources, recruitment of gifted minorities, a sense of "being called," attending to relationships, and efficiency. Major themes were flexibility, management, responsiveness, and perspective. *Church Relations, Personnel, Services and Facilities, and Finance Departments*, while considered by some not to be central to mission "program," are nevertheless at the hub of making MBM a truly churchwide mission agency.

Beginning in 1983 Harrisonburg (Va.) and Elkhart A & R staff worked together to integrate information and consolidate reports. Though distance separates these offices, a greater sense of teamness came into being. Teamness also results through volunteers: ninety-two helped in Harrisonburg, while the Elkhart Auxiliary contributed 3,300 hours of work.

Ever since John F. Funk and others started a churchwide mission board to serve scattered Mennonites, others like him have taken risks for and supported Mennonite Church missions. A century of that effort is recounted and portrayed through imaginary conversations in *Grossdoddy*, an MBM Church Relations production seen by some 8,500 people in 1983. May the gifts of the Mennonite Church be channeled faithfully throughout the next century.

Dorothy Yoder Nyce, Goshen, Indiana, is a parent, part-time teacher, teaching elder at The Assembly Mennonite congregation in Goshen, and member of Mennonite Board of Missions.

The Vision and the Reality: The Story of Home Missions in the General Conference Mennonite Church. By Lois Barrett. Newton, Kan.: Faith and Life Press, 1983, 339 pp., $16.95 (pb).

Reviewed by John A. Lapp

Lois Barrett, a well-known Mennonite journalist and recent Master of Divinity graduate of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, pulls together in this volume "The Story of Home Missions in the General Conference Mennonite Church." From the origins of the conference in 1860 to the present, she traces in considerable detail what followed from the resolution of the founding conference "that home and foreign missions work be carried on. . . ."

While unraveling the story, Barrett keeps before the reader her main theme: "How does an ethnic church do home missions?" Home missions not only gave rise to new congregations and non-ethnic Mennonites but also challenged "a three-hundred-year-old definition of Mennonite in which theology, church, family, and culture were entangled."

Home missions from the General Conference Mennonites grew out of the itinerant *Reiseprediger* who traveled among isolated Mennonites primarily in the Central and Western states and provinces forming congregations with a mission. The movement was inspired by the same renewed sense of missionary obligation that drove European and North American Christians around the world in the nineteenth century. Once these congregations were established formal missions developed among Cheyenne, Hopi, and Arapaho Indians and in burgeoning cities like Philadelphia, Chicago, Los Angeles, Cleveland, and St. Louis.

None of these missions emerged into large congregations (most actually disappeared) except in cities like Hutchinson and Wichita, Kansas, and several Canadian metropolises where large numbers of "ethnic" Mennonites congregated.

Several missionaries made notable contributions in mastering Indian languages and preserving tribal cultures. Rodophe Petter's *Cheyenne-English Dictionary* was a foundational piece of scholarship later important for Bible translations. H. R. Voth's collection of Hopi artifacts is still on display at the Field Museum of Natural History. In more recent days Menno Wiebe and the Mennonite Pioneer Mission in Manitoba have played important roles in developing more humane public policies for native people. No such influential figures seem to have made similar impact in the urban arena.

Home missions were constantly enmeshed in the larger story of church developments in the USA and Canada. The struggle for doctrinal orthodoxy was present on the guiding board especially in the 1920s. At the same time the massive movement of Mennonites from Russia to Canada took away important financial support. This inhibited home missions until well into the post World War II era. In a similar way depression and war created tensions that wiped out several programs and youthful congregations. Since 1950 home missions in the USA and Canada have been closely linked with extensive voluntary service programs. The rediscovery of Anabaptist motifs also inspired some change of emphasis in style and expectations in mission.

Barrett has amassed an enormous amount of information in almost encyclopedic fashion. The appendixes listing factual data of all congregations, voluntary service units, and board structures are most valuable along with a good bibliography. In spite of the detail, an interesting story is told here, important in itself and signficant for understanding the Mennonite past and present.

Like every good book, this one does not explain or resolve all issues. The references to the larger scene with other denominational efforts with native peoples is well put. But there is no comparable reference to the city mission movement taking place in other churches during the same period. Some exploration of how Presbyterians and Baptists have done home missions, for instance, might suggest that ethnicity is not a uniquely Mennonite issue. Such an explanation might also suggest that ethnicity is too easy an explanation for the weakness of home missions. It might be demonstrated that cultural and class barriers as well as a lack of consistent theory were as critical to mission developments as ethnicity.

One other question this book raises has to do with the depth and extent of involvement of the entire conference in home missions activities. It would be interesting to know something about the total number of people involved and the amount of money expended. Were certain congregations, regions, or even ethnic groups within the conference more involved than others? And, of course, how did this enterprise compare in size and prestige to overseas missions?

These are questions which will require additional research and other angles of vision. Lois Barrett should be congratulated for giving us this pioneering and substantive record.

John A. Lapp is Provost of Goshen (Indiana) College and President of the Mennonite Historical Society.

Seeking First the Kingdom: Called to Faithful Stewardship. By Robert A. Yoder. Scottdale, Pa.: Herald Press, 1983, 99 pp., $4.50 (pb).

Reviewed by Rudy A. Regehr

Not every week do I pick up a book about stewardship written by an Illinois corn farmer. But then, Robert Yoder is no ordinary farmer. For starters he was once named a "Master Farmer"; furthermore, he devotes his slack seasons on the farm to stewardship education in the Mennonite Church. This well-written book sets forth the essence of the message which he has presented in many personal appearances since 1977.

As one would expect from a farmer, the book is a common-sense combination of theory and practice in which Yoder neither defends nor belittles wealth. Wealth is simply a reality for many and so must be dealt with in the church. Watchwords are faithfulness and flexibility.

Yoder begins by calling his readers to be "people in the middle" who have no allegiance to specific economic systems but who live a life of nonconformity which occurs when faith and economics meet to create a "holy disturbance."

The heart of the author's thrust is the middle chapter in which he defines the biblical idea of "dominion" as that of a manager, using soil conservation as his illustration. In this context he makes an interesting suggestion about including the deferred cost of soil loss in the current cost of production.

In Chapter 5 Yoder disputes the widely held idea that North American agricultural production is more efficient than that of developing countries if we consider the efficiency of net energy production.

In the next chapter, "Mennonites and Money" (which should really read "The Church and Money"), he notes that despite our growing affluence, personal or institutional economic strains are still growing. Here he makes his first and only reference to giving of money when he recommends "firstfruits resource giving" which is to give first everything that is above an established budget for frugal living. This means simply living at a lower level than one's income would permit.

In his final chapter Yoder returns to an earlier reference to nonconformity with a new definition: "Nonconformity doesn't mean being so far behind the times that you are strange and different. It means being so far ahead of the times that you may seem strange and threatening."

In conclusion, Yoder wonders aloud whether a people as settled as Mennonites in America can indeed be a pilgrim people.

If the book has a shortcoming, it is that it assumes the reader comes with a tradition of concern for stewardship. For the new wage earner or someone new to the church, the book may seem a bit abstract. A few practical examples defined in concrete terms would have broadened the appeal of an already good book.

Yoder is both farmer and thinker who will be understood by his farmer neighbors and city cousins. This will be a good evening's reading for anyone who takes stewardship of resources seriously.

Rudy A. Regehr, Winnipeg, Manitoba, is Executive Secretary of the Congregational Resources Board of the Conference of Mennonites in Canada.

What Would You Do? A Serious Answer to a Standard Question. By John H. Yoder. Scottdale, Pa.: Herald Press, 1983, 119 pp., $6.95 (pb).

Reviewed by Titus F. Guenther

In the three sections of this book we find an in-depth discussion of the repeated question put to the pacifist: "What if...?" a question intended to justify war by turning a rational assessment of the war question into an emotional family crisis discussion.

The question is first examined along the lines of **real** logical possibilities, then briefly in terms of Christian faith and ethics. In this way Yoder "wanted to avoid giving room for the misunderstanding that Christians call in the transcendent dimension to avoid realism in dealing with life as it is" (p. 37).

Yoder's almost computer-like logical analysis shows that "never are there only two choices," total passivity or killing (p. 27), as the questioners want us to believe. Yoder lists at least seven options, including non-lethal physical restraint and martyrdom. In terms of logical possibilities, the option of trying to kill the criminal is not at all so obviously superior.

Close scrutiny reveals further that the analogy is not applicable to war. In Vietnam, for instance, by fighting the Chinese in Vietnam, Yoder points out, the USA was like "a man entering my house to fight my wife because he fears my neighbor might sometime want to attack his home" (p. 22).

The reasons given for the Christian's rejection of the option of annihilating the intruder ought to be familiar: If we kill the criminal, how can he or she repent and be saved? If we believe in the resurrection, why not consider martyrdom?—quite acceptable to the New Testament and Christianity for many centuries! Then, there is Jesus' "new commandment," to love as God in Christ loves us (Rom. 5:10). Can we love like that? Who knows? But this does not alter the divine requirement. As Yoder puts it: "I do not know what I *would* do if some insane or criminal person were to attack my wife or child, sister or mother. But I know that what I should do would be illuminated by what God my Father did when his 'only begotten Son' was being threatened" (p. 41).

If this section requires concentration, the other two are spellbinding. Section 2 consists of statements from writers with similar thinking, ranging from Dale Aukerman to Leo Tolstoy, from Joan Baez to Tom Skinner (including debates). Aukerman says Jesus actually was once in the famous "What if...?" situation. "Jesus was on the scene when the life of a defenseless woman was about to be taken (Jn. 8:2-11). Stones were in those tensed hands ready for hurling at the terrified adultress." What did he do? He did not tell the disciples to grab the remaining stones for defensive action. Yet "he halted the drive to crush the life out of her. He met their lethal force with a far different kind of power. There was no crushing of the attackers" (p. 75).

In the final section, "But Does It Really Work?" we are offered a fascinating collection of real-life stories in which people dare to put to the test this "far different kind of power." The situations differ widely: a Japanese passenger train, a Chinese prison riot, New York gangsters, hostages in the South American jungle, always with similar results as in the case of Jesus just mentioned.

Thus, as seventeen young project workers led by U.S. missionary Sarah Corson were held by thirty armed revolutionaries, Sarah began telling the commander about the Bible and of Jesus' love. This changed his thinking so that for the first time he broke military orders, leaving the women at the mission compound. But more than that, this experience led to his attending church on Sunday. There he made this confession: "This is the first church service I have ever been to ... I never believed there was a God before, but what I have just felt [the words and embraces of those assembled] is so strong that I will never doubt the existence of God again as long as I live" (p. 110).

What would **you** do if you ever were in such a situation? This question may be with us for some time. But reading this book will likely dispel some of the mystique of the "What if...?" question. It may well make pacifists and non-pacifists more realistic with respect to the dynamics and ethics of violence and nonviolence.

An observation attributed to Tolstoy is most sobering in relation to the subject of What would you do, if...?: "In all his seventy-five years he had never met anywhere the fantastic hypothetical brigand who would murder or outrage a child before his eyes, whereas in war millions of brigands kill with complete license" (p. 25).

Titus F. Guenther serves with Africa Inter-Mennonite Mission, Elkhart, Indiana, as Chaplain and Lecturer at the National University of Lesotho.

Facing Nuclear War: A Plea for Christian Witness. By Donald B. Kraybill. Scottdale, Pa.: Herald Press, 1982, 307 pp., $8.95 (pb).

Reviewed by Urbane Peachey

"Nuclear war has emerged as the chief moral issue of our time." This opening line of the Preface poses compelling questions for people involved in Christian vocations. The author argues that the Christian faith does not allow the luxury of inattention.

Facing Nuclear War is a good source for general knowledge on the technology and economics of nuclear war and the nuclear industry. The destructive impact of a nuclear blast with the unthinkable effects of thermal radiation and the wider circle of devastation is graphically portrayed. This is a study document complete with questions after each chapter. But it is easy reading. It should be required reading for every North American missionary serving abroad along with other church leaders.

This is more than a guide to the technical jargon of the nuclear arms race. It has a good balance between fact and interpretation. For example, the U.S. "counterforce" or "first-strike" policy emerged over several years and was finally confirmed by President Carter in 1980. The author underscores the real prospect of nuclear war with a discussion of Defense Secretary Weinberger's 1982 announcement of a five-year defense plan which includes preparation for a nuclear war. Further, President Reagan spoke of the preference for a "limited nuclear war," to the consternation of European allies.

What keeps the arms race going? Kraybill says it is the urge to be number one; it is the momentum of military research and development; it is the iron triangle consisting of the Pentagon, the defense contractors, and legislators seeking lucrative contracts for their constituencies. Retired Pentagon workers become defense contractors. Government leadership needs to dehumanize and villainize "the enemy" to maintain political support and raise revenue.

The author gives a helpful perspective on the "Russian threat" and the "American threat." But he asks the reader to consider God's side. Concern about Christian responsibility and the message of the gospel is evident throughout this work. The strength of the book is that it encourages individual Christians in their search for creative handles.

Its weakness is that it does not adequately challenge the church in its missionary vocation. Indeed, if the prospect of a nuclear war is the chief moral issue of our time, then the church in its proclamation cannot escape the

challenge. In this reviewer's opinion the church generally is not known as a tower of moral strength on war and peace. As a Japanese journalist said, "For many of us the cloud of the atom bomb still hides the cross of Christ."

Urbane Peachey, Akron, Pennsylvania, is Executive Secretary of Peace Section of Mennonite Central Committee.

Henry Venn—Missionary Statesman. By Wilbert R. Shenk. Maryknoll, N.Y.: Orbis Books, 1983, 175 pp., $9.95 (pb).

Reviewed by Hans Kasdorf

Books about great mission thinkers in Anglophone circles are relatively rare. Thus with appreciation and gratitude we welcome Wilbert Shenk's missiological biography of *Henry Venn—Missionary Statesman.*

Several things are rather striking. First, the book is ecumenical in its material makeup. Written by an evangelical Mennonite, treating an Anglican mission, published by a Roman Catholic (Orbis) in America and an evangelical publisher (Daystar) in Africa, and selected by the American Society of Missiology series editorial committee (chaired by a Lutheran), this project speaks well for Christian stewardship and cooperation.

Second, this is a masterpiece in terms of both readability and context. In nine short chapters Shenk gives a descriptive and normative assessment of one of history's creative mission thinkers. For thirty-one years—without pay—Venn gave remarkable leadership to Britain's foremost Church Mission Society. Venn achieved great things, some positive, others negative.

Third, the book focuses on principles. "Venn devoted less energy to considering methods than to principles of mission," notes Shenk. This statement about Venn also applies to the author. He perceptively points out and analyzes Venn's operational principles as mission administrator (pp. 20, 51-56), theorist, (pp. 30-33), aggressive strategist (pp. 44-46), and compassionate elder who tenderly, yet firmly, related to his sheep, the missionary family. Venn "consistently tried to combine practical and pastoral perspectives in resolving personal problems" (p. 53).

Fourth, here is a mirror for mission executives. A mission administrator himself, Shenk seeks to highlight the qualities of a man whom he obviously respects and admires. He does so with the empathizing heart of a friend, yet never without the probing mind of a scholar. He does not conceal Venn's weakness and mistakes. After all, Venn was a man of his time—as we are of ours, Shenk concedes—not without faults and blind spots.

Finally, the book is filled with insights for missiologists and missionaries. The serious student should also take note of Shenk's study and other Venn studies listed in the bibliography. These plus appendices from Venn's writings and a seven-page index enhance the usefulness of the book.

Hans Kasdorf is Associate Professor of World Mission at Mennonite Brethren Biblical Seminary, Fresno, California.

New Communities, New Ministries: The Church Resurgent in Africa, Asia, and Latin America. By Michel Bavarel. Translated from French by Francis Martin. Maryknoll, N.Y.: Orbis Books, 1983, 122 pp., $5.95 (pb).

Reviewed by Larry Kehler

Michel Bavarel is good storyteller. He also has a superb journalistic sense. He combines these two gifts well to tell us about resurgent churches in the non-Western world.

Bavarel, a Roman Catholic journalist, has visited hundreds of Christian communities around the world since the late 1960s. This book is a collection of some of the most dramatic things he has seen and experienced in various settings in Africa, Asia, and Latin America.

Bavarel also recounts some of the stories and theological reflections which have been shared with him by church leaders as well as courageous lay people. Absorbing accounts include a Congolese monk trying to apply the values of his own culture to the European-style asceticism which was introduced to Africa from elsewhere; a young Christian woman in Korea trying to discover what it means for her to be faithful as a worker in a factory where the wages are low and the working conditions poor; a lay woman in El Salvador risking her life to lead base Christian communities in the midst of a virtual civil war; and a Catholic priest living in a community of Buddhist monks in Thailand in an effort to try to understand the importance of Buddhism in the life of the Thai people.

Because the writer is Roman Catholic, most of the stories naturally relate to the Catholic Church, but much that is said also has relevance for Protestant churches and missions.

The stories are grouped under four themes: "The Church: Indigenous or Extraneous?" "New Communities, New Ministries," "On the Side of the Rich or the Poor?" and "Repression and Liberation." The material in each section covers a good cross-section of Third World countries.

In his introduction to the final section Bavarel writes: "Whether we like it or not, authentic preaching of the Gospel necessarily brings with it political consequences.... This is all the more obvious when the place where the Gospel is preached is marked by glaring inequalities, injustices, or oppression." Elsewhere he says, "The poor do not need our pity: they need our conversion."

In Bavarel's opinion, the West is no longer the center of the Christian world, but he does not idealize the churches of the third and fourth worlds. He insists that the gospel is a critique of every human society.

How does the author feel about foreign missions? He maintains that it is still necessary, "even if now it is not exclusively a question of Europeans going to the rest of the world." He adds, "Now we have not only to give but to receive.... We have to allow ourselves to be shaken up in our certitude and changed in our outlook and behaviour."

Michel Bavarel's book is stimulating and, I believe, helpful. The translation from the French by Francis Martin reads well. The book concludes with a thoughtful epilogue by Robert Masson, who is not identified, but who adds a comment about the "spiritual volcano" in the Soviet Union. My brief visit to a number of churches in Russia in 1983 impressed me too with the spiritual power which is erupting in the USSR in spite of that country's strident opposition to the Christian faith.

Bavarel's accounts indicate to me that the church in the West needs to experience a revitalization or else get out of the way of the resurgent church.

Larry Kehler, Winnipeg, Manitoba, is General Secretary for the Conference of Mennonites in Canada. He is also on the Executive Committee of Mennonite Central Committee, Akron, Pennsylvania, and the General Conference Commission on Overseas Mission, Newton, Kansas.

Of War and Love. By Dorothee Sölle. Translated from German by Robert and Rita Kimber. Maryknoll, N.Y.: Orbis Books, 1983, 172 pp., $7.95 (pb).

Reviewed by Kathy Royer

A feminine spirit shines radiantly through the discussion of the theological and human implications of war in Dorothee Sölle's *Of War and Love.*

Sölle weaves academic, theological dissertation with poetry and stories to create a personal response to some of the most important issues of our time. She deals with such profound issues as the implication of fear upon faith and the constant tension between despair and resurrection in creative and personal ways. Sölle says, "Nothing is possible if we cannot escape from the vicious circle made up of fear, neurotic need for security, the fear of fear, and a sense of weakness."

Sölle discusses nuclear armament, injustice as it is practiced by what she calls "international capitalism," and the terrible destruction currently taking place in Latin America. Her position is not ambiguous; some would call it radical.

She defends this radical stand by asking, "Is it not true that God, in the most unilateral way imaginable, renounced the use of violence when he became flesh, when he became the man from Nazareth who was without property or weapons? What is the ultimate reality we choose to guide our lives by: power, threats, and violence, or liberation and love?"

The author clearly writes from her experience as a German woman. The terrible guilt and identification with the horror of the Holocaust is present in her writing. Some of the beauty of the language has surely been lost in the translation, but the poetry still has the power to move; when it is combined with clearly stated theological background, it is a powerful medium.

Sölle is at her best when she is telling personal stories and relating her own responses. The more academic work in the book is well done and helpful, but certainly not as complete or compelling as John H. Yoder's *Politics of Jesus.* Yoder's work would be a good complement to Sölle's.

Nevertheless, as a female and as a Christian, I am delighted to have had the opportunity to read what another sister has to say about issues that are close to the center of what life is about. Dorothee Sölle is clearly writing from the point of view of both a woman and a scholar, and the combination is exciting.

Kathy Royer, Elkhart, Indiana, is a newspaper reporter. She earlier served with Mennonite Central Committee in Kenya and Lesotho.

God So Loved the Third World: The Biblical Vocabulary of Oppression. By Thomas D. Hanks. Translated from Spanish by James C. Dekker. Maryknoll, N.Y.: Orbis Books, 1983, 152 pp., $8.95 (pb).

Reviewed by C. Hugo Zorrilla

The title can deceive some into thinking that this is just another book on missions. It comes out of the heart of the mission of the church in a world of poverty and exploitation promoted by the countries where the missions themselves have their offices. The author is a missionary and an Old Testament professor at the Seminario Biblico Latinamericano in San Jośe, Costa Rica.

Hanks divides the work into three parts: Part I deals with the biblical concept of oppression in the Old Testament, illuminating the text and context to understand how oppression humiliates, kills, enslaves, crushes, and impoverishes people.

Part II treats oppression in the New Testament as a continuity from the perspective of James's epistle and a discontinuity from the point of view of Luke's theology.

Part III concerns the "prophetic perspectives and the gospel of the poor." Here Hanks offers an interpretation of Isaiah 52:13-53:12 from the Latin-American situation, taking into account the Pentecostal movement, evangelicalism, and liberation theologies. "Isa. 58, the jubilee year and our Central American colonies" is a creative approach to today's realities, especially the section, "Nonviolent Forces and Institutional Violence."

In the last chapter the author shows the mission and purpose of Christ in favor of dignity for the poor, not only in word, but also in deed. Hanks writes from the evangelical perspective for North American readers who perhaps will delight in the solid biblical information that the book offers but who must deal with the fundamental message of the book that is written in the context of the brutal impoverishment of human beings.

C. Hugo Zorrilla is returning as a missionary to Spain following recent teaching assignments at Mennonite Brethren Biblical Seminary, Fresno, California, and Seminario Bíblico Latinamericano, San Jośe, Costa Rica.

By Ones & By Twos: Single and Double Missionaries. By Jeannie Lockerbie. Pasadena, Calif.: William Carey Library, 1983, 87 pp., $4.95 (pb).

Reviewed by Anne Warkentin Dyck

Lockerbie writes from a background experience of fifteen years in Bangladesh during which time she "became impressed with the need for better communication and overall better interpersonal relationships between the married and non-married members of the missionary community. This is no less true in non-mission circles." The many real-life experiences make the book personal and readable.

My initial response was, "What the author says is just plain common sense. Do we really need a book like this?"

But the reaction of a friend with many single years was, "Definitely everyone, married or single, should read this before going into missions overseas. Until I read it I was naive enough to think that surely on the field there is no tension between singles and marrieds; they have overcome all that. This book destroys that myth while offering many helpful insights for living and working together."

Yes, we do need a book like this precisely because it contains so much good sense. Its insights, both in interpersonal as well as spiritual relationships, should make it worthwhile reading not only for overseas preparation but also beyond mission circles.

Anne Warkentin Dyck manages the Mennonite Central Committee Gift and Thrift Shop in Swift Current, Saskatchewan. She earlier served with MCC in Indonesia.

Editorial

The popular notion of creativity is of a state in which the tried and the tested have been abanadoned. We have brainstorming sessions in order to break out of known patterns and find fresh insights. Non-liturgical churches insist that a fixed order of service inhibits the Holy Spirit from energizing God's people in worship because the Spirit "blows" where the Spirit will. In this view the Spirit opposes form and defies schedule.

Two great themes of the Bible are creation and re-creation. "In the beginning" God created something "good" out of chaos and formlessness. Creation is the movement from disorder and void to order and well-being. Creation signified the introduction of structure and discipline. God took delight in creation and pronounced it good because what God created served the divine purpose. The various parts of creation—day and night, the seasons, the physical universe, the plants, the animals, and humankind—had purpose.

Human rebellion upset the goodness of creation (Gen. 3). Adam and Eve aspired to "be like God." Ironically, the first thing they learned after receiving knowledge was their own finitude and vulnerability, symbolized by their nakedness. Furthermore, life now becomes a struggle against the old chaos and disorder. Because life is no longer lived within God's will, man and woman exist under the sway of powers which destroy. The serpent did not simply beguile Eve and Adam. By their decision the couple actually subjected themselves to Satan's control—the powers of darkness, chaos, and death.

The drama of redemption is the powerful tension between God's relentless efforts to redeem creation, to re-create what was despoiled by the Fall, to gain release from the forces of evil which took creation captive. Central to the new creation is a redeemed humanity—men and women awakened to their birthright by creation, who have claimed it by "turning to" God. The redeemed live in the hope of God's final triumph over evil. On Patmos the aged John heard the promise: "Behold, I make all things new" (Rev. 21:5). This promise followed on the heels of John's earlier vision wherein "the kingdom of this world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15).

At the heart of renewal and redemption is the recovery of God's order and release from the powers of disorder and chaos. As in creation, in redemption the Spirit of God created order and relationship. Creativity means order-making. This is not to say that all structures and forms are Spirit-given. On the contrary, many human structures harbor chaos and destroy life. Structures which give the appearance of order while destroying life become demonic. But neither can we say that the absence of order and form is the ideal state. God's act of creation transformed that formlessness and chaos into goodness.

The artist does not create an art piece through helter-skelter activity. Rather, through the disciplined and discerning application of well-honed principles the artist creates something of beauty. A masterpiece speaks precisely because it conveys its message through a sense of ordered relationship which lifts the spirit and warms the heart.

Mission can be described as participating in creation—announcing God's order for life and all its relationships and demonstrating what life in the Spirit means. Creativity and order-making belong together. Mission is order-making. The apparent order of this world is in reality a thin veil over turbulent disorder which continually threatens to erupt in chaos. Creativity is discerning what God's order means in a given situation and helping that to become effective.

The world is held captive by forces which will ultimately destroy. Good news means God's order of salvation is at hand.—Wilbert R. Shenk

POSTMASTER: Send Form 3579 to Box 370, Elkhart, IN 46515.

September 1984
Volume 12 Number 2

MISSION FOCUS

Proclamation and Culture: A Biblical Perspective

DENNIS BYLER

A gospel for Greeks

The earliest example of apostolic preaching of the gospel is Peter's sermon on Pentecost (Acts 2). This is a sermon in tune with the central concerns of Peter's audience, and it arises in response to a specific question concerning the apparent drunkenness of the disciples. Beyond that, the sermon is by a Jew to Jews about Jewish concerns. It contains the peculiar Jewish mix of religion and politics, and especially the Jewish concept of history, involving the God who has acted continuously throughout the long history of the Jewish people. In other words, Peter preached about the claims to messiahship of Jesus and the significance of this in light of his resurrection, matters which could be of interest only to Jews.

Paul's speech several years later at the Areopagus in Athens (Acts 17) is a classical example, as well as perhaps a paradigm, of sound adaptation of the message—or at least its manner of presentation—to a new cultural setting. Paul begins with Athenian concerns for piety and reverence toward all forms of deity, singling out the existence of an altar "to an unknown god" as the point of connection with Yahwism. Rather than dealing with Jesus' claim to be the Jewish Messiah, Paul begins by establishing the fundamentals of monotheism, even quoting from Greek writings to make his point, much as Peter had quoted from Hebrew Scriptures when speaking to Jews. Jesus is now described as an all-powerful divine Judge, rather than as Jewish Messiah.

Paul's was a formidable performance in cultural adaptation in which he kept the central concerns of the message in focus. Paul's message of repentance in view of the existence of an all-powerful divine Judge, Jesus, is identical to Peter's call to repentance in view of the existence of Jesus as Messiah. In both arguments, the resurrection of Jesus is the clinch-pin to the exposition.

But is this really a paradigm, a model of cultural adaptation in proclamation of the gospel, which we are meant to profit from and imitate in our own missionary task?

If we compare the discourses in Acts 2 and 17, we notice that while Peter was a Jew talking comprehensibly to Jews, Paul was a Jew talking incomprehensibly to Greeks. The mention of the resurrection and exaltation of Jesus, which in Jerusalem had brought forth repentance and a mass conversion, in Athens reaped mostly laughter and ridicule. More than the mere cultural forms of presentation of the message needed to be adapted in order to ensure a high rate of success in Athens. The Jewish message itself was offensive to the Greeks. No amount of dressing it up in cultural equivalents could hide that fact.

Peter proposed to his audience a change of attitude concerning the person of Jesus. To the Jews this may have seemed like a major step, but many of their basic notions about God could remain standing. But Paul proposed to **his** audience a radical, absolute change in worldview, a brand-new religion in which all past truths are denied. The resulting converts were invited to be much more like Jews than like Greeks. The converts did most of the adapting until they fit in with the message. The New Testament itself, though written in Greek for Greek Christians, is much closer in thought to the Hebrew Scriptures than to anything in Greek literature. Only in Athens, where Paul's message was basically that of Jewish monotheism, did Paul avoid getting in trouble with the Jews.

Paul's subsequent ministry in Corinth recorded in Acts 18 was quite successful, enough so that he gathered his whole team with him and remained in the city for a full year and six months. Aside from the circumstantial evidence of Paul's lengthy stay there, we also have his own evaluation: "I always thank God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way—in all your speaking and in all your knowledge—because our testimony about Christ was confirmed in you. Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed" (1 Cor. 1:4-7).

What was the key to Paul's effectiveness in Corinth? Were the Corinthians not also Greeks? Were the demands on them to adapt to Jewish thought patterns not as great, being inherent in the message?

We need not speculate about Paul's successful ministry in Corinth. We have access to Paul's memoirs of the events scattered through the first two chapters of 1 Corinthians. In them is no record of a brilliant speech in favor of the Hebrew God, such as we have from Athens. Rather,

> *When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persua-*

Dennis Byler serves with Mennonite Board of Missions, Elkhart, Indiana, and Shalom Covenant Communities in Burgos, Spain.

sive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power (1 Cor. 2:1-5).

For Christ . . . [sent me] to preach the gospel—not with words of human wisdom, lest the cross of Christ be emptied of its power.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. . . .

Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength. . . . God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong (1 Cor. 1:17-18, 20-25, 27).

Paul's strategy in Corinth was "The Wisdom of Foolishness" or "The Strength of Weakness." This was not an isolated case; the style of New Testament proclamation was normally that of strength in weakness and wisdom in foolishness. This style (or strategy for transcultural proclamation) which was successful across the cultural gaps of New Testament times might prove to be the best style or strategy for proclaiming the gospel in any culture today.

The wisdom of foolishness or the strength of weakness

Paul's theme of weakness

Paul's weakness and foolishness were not only in evidence in Corinth (Acts 18). We also see it in Pisidian Antioch (13:49-52), Iconium (14:4-7), Lystra (14:19-20), and other places. In all of these Paul was assaulted, persecuted, chased from one place to another. He and his companions met violence with nonviolence, hate with love, stoning with flight. They were insignificant and powerless, the helpless victims of abuse. At Philippi (Acts 16) Paul was illegally flogged and jailed. Whatever were the virtues of being apologized to the following day, the fact remains that he was a victim of injustice; even though the injustice was admitted by officials, Paul was expelled from the city.

His Roman citizenship, to which Paul appealed on a couple occasions in desperation, was really ineffective as protection. His was the fate of the weak and nonviolent in a world organized by the powerful and violent. Had Paul organized the converts in the cities he visited into paramilitary outfits, people might have treated him with more respect. But violence, even in legitimate self-defense, was not an option for him.

Paul as a refugee lived out an evangelistic pattern he himself helped get started before his conversion. The first missionary expansion from Jerusalem was also a refugee enterprise. The pitiably victimized, with only their clothes on their backs and mourning their dead, spread the gospel like a wildfire throughout Judea and as far as Samaria, Phoenicia, Cyprus, Cyrene, and Antioch (Acts 8:4; 11:19-21). Their helplessness and suffering made people listen to their story. Those who could see the patent injustice of their plight were only a short step away from actually embracing and identifying with their cause. Many took that step.

In Acts 23 Paul was again on the verge of perishing under opposition, this time in Jerusalem. The Roman commander feared Paul would be torn to pieces by the mob; more than forty characters took a vow of starvation as guarantee of their intent to kill Paul. That night (v. 11) the Lord appeared to Paul and said, "Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome." What awaited Paul in Rome was more of the same treatment he was receiving in Jerusalem. No wonder he was told to take courage!

The end of Acts does indeed leave Paul in captivity in Rome. The amazing thing is that this in no way hindered Paul's ministry there. People flocked to his place, and he preached without hindrance. Something in this poor fellow, this Jew who could not even go out on the streets, made people wish to hear him. His precariousness seemed to give a special authenticity to his message. Of course, Paul was not **respectable.** He probably wasn't the sort people wanted to associate with if they were concerned about their reputation. But evidently for some people in Rome, respectability and reputation didn't mean much. Those who were success-oriented probably steered clear of Paul. But those who were intimately acquainted with failure, those who knew firsthand the ravages and despair of injustice, saw something in Paul's hope, his assured confidence in a risen Lord, which was compelling.

Paul was well aware of the strategic advantages of prison for

September 1984 Volume 12 Number 2

MISSION FOCUS

33 Proclamation and Culture: A Biblical Perspective
Dennis Byler

37 Some Thoughts on Change in Mennonite Missions
Fred Kniss

40 The Way of Hope
Roelf S. Kuitse

42 In review

48 Editorial

EDITORIAL COUNCIL
Editor Wilbert R. Shenk
Managing editor Willard E. Roth
Review editors Peter M. Hamm, Peter Fast
Other members Hans Kasdorf, Robert L. Ramseyer
Editorial assistant Merlin Becker-Hoover

MISSION FOCUS (ISSN 0164-4696) is published quarterly at 500 S. Main St., Elkhart, Indiana, by Mennonite Board of Missions. Single copies available without charge. Send correspondence to Box 370, Elkhart, IN 46515. Second-class postage paid at Elkhart, Ind., and at additional mailing offices. Lithographed in USA. Copyright 1984 by Mennonite Board of Missions. POSTMASTER: Send address changes to MISSION FOCUS, Box 370, Elkhart, IN 46515.

the advancement of the gospel. He writes in Philippians 1:12-14,

Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly (cf. Eph. 3:13; Col. 1:24).

This matter of imprisonment and suffering as a strategy for the advancement of the gospel applies not only to Paul. He writes in Philippians 1:27-30,

Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved—and that by God. For it has been granted to you on behalf of Christ not only to believe in him, but also to suffer for him, since you are going through the same struggle you saw I had, and now hear that I still have.

That is a fantastic statement! Paul says that the very act of suffering is evangelistic; it is a **sign** of God's salvation. Persecution is a privilege granted by God in order to make people more useful in spreading the gospel (cf. 1 Thess. 1:4-6; 2:1-6,13,14; Eph. 3:7-13).

In 1 Corinthians 4:9-13 Paul gives a description of the apostolic ministry:

It seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men. We are fools for Christ . . . we are weak . . . we are dishonored. To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless. We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world.

In 2 Corinthians 11 Paul apologizes for boasting. But what does he boast about? The long list begins, "I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again" (v. 23). Paul's list continues in the same vein until he sums it all up, saying, "If I must boast, I will boast of the things that show my weakness" (v. 30).

But Paul is not finished boasting of his weakness as a sign of apostolic authenticity. Even physical illness, the "thorn in the flesh" (2 Cor. 12:7), qualifies:

Three times I pleaded with the Lord to take it away from me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weakness, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weakness, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong (vv. 8-10).

Concerning the evangelistic uses of the apostle's physical illness, see Galatians 4:13-15.

As we observe Paul's recurrent poor health, and as we stress his physical, social, and economic weakness (and we might add Paul's own low regard for his skills as a public speaker, 2 Cor. 11:6) we risk losing sight of the power and strength he actually did display regularly through miracles, healings, deliverances, and other supernatural events that often accompanied his ministry. Those were critical elements in his ministry, elements Jesus had said were available to those who engaged in the proclamation of his kingdom.

But the miraculous element in the apostolic ministry, far from being an indication of strength, is truly an extreme form of weakness. Paul said that in his own weakness Christ's strength is shown. Likewise, our expectation of miracles demands an absolute dependence on the sovereignty of God. Miracles are uncontrollable; they are risky business. They do not always happen when we need them, and they usually happen rather unexpectedly. To rely on the power of God through miracles is to lay oneself open to failure, to set oneself up constantly for ridicule.

Weakness and foolishness in Jesus

"After John was put in prison, Jesus went into Galilee, proclaiming the good news of God" (Mk. 1:14). Here, as in the other Synoptics, Jesus is first of all a proclaimer of the gospel, whatever else may be said of him. In this sense, Jesus is a primary model for gospel proclamation in the New Testament.

The context in which Jesus is said to have begun his evangelistic ministry is the arrest of John the Baptist. In this connection is a foreshadowing of his own fate as an evangelist. Someone who sets himself up as a successor to a person who is about to be murdered unjustly at the whim of a teenage girl is certainly not identifying strongly with the powerful in this world nor showing much worldly wisdom.

John the Baptist was a good example of the weakness of those who preach the good news of Jesus. He never identified with the rich, with the powerful, or with the socially important. But is there any significance to his extreme lifestyle, other than its "weirdo" effect? What kinds of people could someone like this attract? The aristocratic Sadducees and the Roman higher command no doubt stayed away. John's diet and clothing were in sharp contrast with the diet and clothing of the priesthood, both as prescribed by Moses and as practiced in Jerusalem. Was this part of John's message? Was it part of his missionary strategy in order to express something of the nature of true relationships with God? Whether or not John's poverty was voluntary, his weakness was genuine. It was not a gimmick with an escape clause for when the going got rough, as was proved by the untimeliness and the ultimate pointlessness of the manner of his death.

As John was arrested, Jesus stepped in to take his place. What a position to fill! Were no other vacancies in Jewish religious life to be filled, that Jesus should choose to succeed such a prophet? Or was his a conscious, premeditated decision, a strategy for making the gospel known, useful in itself for illustrating the nature of the gospel?

Jesus went from town to town preaching and healing (Mt. 9:35-38). Who was his audience? The crowds drew his compassion because they were harassed and helpless. In Matthew 11:5-6 Jesus described his ministry as that of a healer and of someone who preaches to the poor. He added, "Blessed is the man who does not fall away on account of me." Falling away on account of such a person is a temptation that would especially afflict the ambitious, the success-oriented, those who aspire to power. The attributes which lead to such things were not to be found in Jesus. He was a homeless wanderer: "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head" (Mt. 8:20).

When Jesus sent the Twelve on their proclamation mission (Mt. 10), he told them to take no gold, silver, or even copper; neither backpack nor extra clothes; not even a sturdy club for defense against attacking people or beasts, or sandals to make flight swifter. Yet both here and elsewhere (Mt. 24:14), Jesus

voiced the expectation that these poor fellows, let loose upon the world like sheep among wolves, would convey the message of a new order to the highest authorities as well as to the lowliest peasantry and to the farthest reaches of the world.

Jesus had the expectation—as Paul came to have—that trial in a courtroom would be a typical setting and means for evangelism and that persecution itself would facilitate proclamation (Mt. 10:16-20).

Luke 10:21 is a fitting summary of Jesus' notions on proclamation: "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure." Jesus ended up on a cross, as he had predicted, the model and paradigm of weakness and foolishness for the sake of salvation.

The nature and implications of being a witness

From the beginning of Acts we see a concern to establish the nature and roster of official witnesses to Jesus. We see the role these official witnesses had. When Peter delivered his sermon at Pentecost the other eleven appointed witnesses, the apostles, stood together with him. When he arrived at the climax of his speech, he stated, as he stood with the eleven, "God has raised this Jesus to life, and we are all witnesses of the fact" (Acts 2:32). In chapter 13 Paul appealed to the special certification of these twelve appointed witnesses: "God raised [Jesus] from the dead, and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people" (vv. 30-31).

Acts 5:32 introduces a significant addition to the twelve witnesses. Peter and the apostles told the Sanhedrin, "We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him." The Holy Spirit as an official witness functions in a manner different from that of Acts 1:21-26 where the official witnesses were narrowed down to twelve, regardless of the many others who had seen the risen Lord. Now, by means of the Spirit, many who have not actually seen the risen Lord have access to the status of official witness. The Holy Spirit, given by God to those who obey, will be manifested as a witness through whomever God chooses.

Such was the case of Stephen, who was called the Lord's witness in the context of a description of his death (Acts 22:20). This context is not fortuitous. It introduces a new element in the recognition of official witnesses, which in due time was to become much more important than the fact of having seen the risen Lord. Stephen apparently earned the status of witness—martyr—by means of his death while in the course of proclamation.

For the New Testament church, suffering, even suffering unto death, was part and parcel of the nature and definition of witnessing. Something is frightfully compelling about being a true witness to the suffering, passion, and resurrection of Jesus Christ: If by means of the Holy Spirit given to those who obey (Acts 5:32) a person has honestly and profoundly come face to face with Jesus in both his death and exaltation, then personal safety and the wisdom of this world become meaningless. Those who have truly come to grips with the risen Lord become rash, reckless, foolish, and unconcerned about riches, power, or even personal health. Those who have really witnessed the risen Lord and are therefore witnesses will take risks no one else would dare take.

This is the essence of New Testament proclamation in every culture, both to Jews and Greeks, and even as far as Rome. Those who proclaim the gospel of Christ do so because they have been officially constituted as witnesses by the Holy Spirit. They therefore risk all—reputation, wealth, health, social standing, police brutality, menacing mobs, even the loss of life—to make Jesus known. Part of the appeal of their message comes from the admiration which arises in those who know no cause in life worth losing it all.

The appropriateness of the means for the message

Jesus and Paul had a profoundly meaningful reason to choose "strength in weakness, and wisdom in foolishness" as the means for the proclamation of the gospel in New Testament cultures. This is illustrated by the phrase made popular by Marshall McLuhan in the 1960s, "the means *is* the message." What better way to convey a weak and foolish gospel than through weakness and foolishness?

Paul's thesis is this: "For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith'" (Rom. 1:17). That, in a nutshell, is the whole weakness and foolishness of the gospel, a gospel which demands and depends upon faith. As Paul admits,

> *We have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins. Then those who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are to be pitied more than all men* (1 Cor. 15:15-19).

To avoid weakness and foolishness in proclaiming the gospel is to do the gospel itself a great disservice. To do so is to hide its essence, to distort and twist the message. To try to preach the gospel through powerful and smart means from the comfort and ease of the prosperous and successful in society is to rob the gospel of its own power and wisdom. The power and wisdom of the gospel can become apparent only in situations of weakness, situations such as poverty, hunger, sickness, prison, injustice, suffering, violence, oppression, scorn, ridicule, and helplessness.

Here is the power of unexpected deliverance, the power of finding resources where in all logic there should be none, the power of living in hope when despair would make more sense, the power for one to get up and function when a moment ago one was sick in bed.

This also is the wisdom of nonviolence rather than the destructive modes of operation of those who consider themselves successful, the wisdom of holiness in a world of lives destroyed by selfishness, greed, and hedonism.

A gospel shorn of this power and wisdom is a useless and senseless gospel. On the surface it may **look** like good news, but in fact it is **no** news.

Another reason why "the strength of weakness, and the wisdom of foolishness" is an appropriate means for proclamation of the gospel is that it has to do with precisely the proclamation of the gospel in a culture different from that of its origin. The following assertions are hunches, not facts necessarily researched by cultural anthropologists.

1. A person approaching any society from the bottom as a weak, poor, uncouth, socially inept, homeless person will likely gain rapid access to the people and receive a good hearing for the message. Such a person will be at least as successful as someone who exudes an aura of power, success, prosperity, and boundless self-confidence.

2. The former will be perceived as sensitive to the needs of the people, understanding of their condition, and ultimately trustworthy, whereas the latter will be perceived as insensitive, overbearing, and paternalistic.

3. Both types may well gain a following, but for radically dif-

ferent motivations. In the one case, people might wish to identify with the preacher whose social standing, power, wisdom, and influence upon divinity will be perceived to be beneficial to those who follow. But in the other case, people will confront a true and faithful witness of the risen Lord who brings hope in the midst of despair and courage and strength to the average, run-of-the-mill nobody.

4. Finally, Western culture needs a gospel proclaimed by means of weakness and foolishness. In our own culture Jesus needs true and faithful witnesses who not only identify with the weak and foolish but who actually become weak and foolish, those who not only identify with the poor, oppressed, uneducated, and sick but who actually become poor, oppressed, naive, and stalwart in the face of prolonged or severe illness.

Some Thoughts on Change in Mennonite Missions

FRED KNISS

"[In Africa] Christianity is shedding its warm rays to the remotest village.... The black man reaches out for the white man's learning. Deep in his heart lies a hidden longing for the white man's godly peace, although he himself does not realize it. The white man must convince him of this." Strange as it may sound to our ears today, this quote is taken from one of the early mission histories, written by Mennonite missionaries and published by Mennonite Publishing House (Zimmerman and Leatherman, 1936:132ff.). Only a little reading of the old mission histories helps me to realize that Mennonite missionaries have come a long way. When one sets out to write about missions today, one is forced to write about change.

A theory of change

One of the most significant recent works on change theory in the field of science is Thomas Kuhn's *The Structure of Scientific Revolutions*. Kuhn's ideas about change and progress in the natural sciences have been adopted and put to work by many practitioners of the less exact sciences. Sociologists, anthropologists, political scientists, even theologians, have found his ideas useful. In this article we will see whether Kuhn's description of the process of change can help us understand the changes in Mennonite missions over the past eighty-five years.

Kuhn's ideas

Briefly, Kuhn's thesis about the change process is that progress in scientific theory does not occur in incremental steps, each one building on the last. Rather, it occurs in giant revolutionary leaps which overturn previous theories. The replacement of Ptolemy's earth-centered universe with Copernicus' heliocentric theory is a clear example of such a revolution in astronomy. The movement from Newton to Einstein in physics is another.

Kuhn suggests that these revolutions follow a similar pattern. The steps in this pattern are paradigm formation, normal science, emergence of anomaly, crisis, and finally a revolution which sets up a new paradigm. A paradigm is a conceptual framework—a construct of assumptions, beliefs, facts, and theories which govern how a scientist perceives reality.

Paradigm formation denotes the process by which a certain body of theory gains acceptance by most practitioners of a specific science and begins to govern the way they research their field. The accepted paradigm emerges from many conflicting views of reality in the beginning of a particular field of inquiry. Which paradigm emerges as the victorious body of theory depends upon its comparative efficacy as well as historical and cultural influences. Examples of these accepted paradigms which emerged from a variety of conflicting theories are what we now call Ptolemaic astronomy, Aristotelian dynamics, and wave optics.

Normal science follows the emergence of a paradigm. Normal science addresses itself to the questions raised by a particular paradigm, using the theory, methods, and instrumentation it suggests. It attempts to expand the body of facts that are needed to articulate fully the paradigm and to resolve any ambiguities or unanswered questions that are a part of it. During normal science the results of research are quite predictable. Scientists do not expect or attempt to produce any novelties. Normal science is a relatively unimaginative process. The accepted paradigm rules.

Anomalies. When normal science is completely successful as defined by its governing paradigm, no unexpected novelties of fact or theory will emerge. Unfortunately for the proponents of a particular paradigm, normal science is never completely successful. Unexpected results—anomalies—which defy the paradigm's predictions do emerge. Anomalies are not always immediately recognized as such by those who are interested in maintaining a paradigm. For example, Lavoisier's discovery of oxygen in 1777 overthrew the previously accepted phlogiston theory of combustion. Lavoisier's discovery followed three years of experimentation by Priestley which had produced similar results. However, Priestley, was never able to accept Lavoisier's explanations.

Crisis. Anomalies nearly always emerge with difficulty and are met by resistance. But anomalies do emerge within any paradigm, and the first usually opens the door for others. The increasing presence of unexplained anomalies within a paradigm brings on a crisis for its proponents. This crisis period is marked by frequent adjustments to the prevailing paradigm.

Fred Kniss is a graduate student in sociology at the University of Chicago. He has served in Kenya with Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania, since 1979.

However, tinkering only renders the paradigm more complex, and adjustments in one area usually result in anomalies elsewhere. Different versions of the paradigm often conflict with one another.

The movement from Ptolemaic to Copernican astronomy is a good example of this process. Ptolemy's earth-centered paradigm emerged in the two centuries before Christ and nicely explained the movement of the stars and the planets. But later observations required so many adjustments in the system that it became incredibly complex and unwieldy. By the thirteenth-century Alfonso X proclaimed that if God had consulted him when creating the universe, God would have received some good advice. Thus, when Copernicus proposed his heliocentric system in the sixteenth century, it was eventually accepted because it was much more efficient in explaining observed data.

Revolution. The acceptance of the Copernican system was the final step—emergence of a new paradigm—in the scientific revolution. But the acceptance of a new paradigm is not always clear and straightforward. Although Newtonian dynamics have been replaced by Einstein's theories, Newton's laws can still predict certain phenomena with reasonable accuracy. For this reason, most engineers still use Newton's theories with great success, in spite of the fact that physicists accept Einstein's paradigm as the most accurate explanation of reality.

Mennonite missiology ready for new paradigm

The purpose of this article is to examine Mennonite missions within the framework of Kuhn's scheme. To apply Kuhn's ideas rigidly to the field of missions would be unfair. Missions is not the same sort of science as physics or chemistry. No complete, universally accepted paradigm of missions applies to every situation in today's world. Nor should one.

But a commonly accepted paradigm was at work, for example, among Mennonite missionaries in East Africa in the 1930s, and Kuhn's scheme can be applied to such a specific historical and geographical context. My experience with Mennonite missions has been in East Africa, and my examples are drawn from that context. The Mennonite experince in East Africa, with its historical roots reaching to 1930s Tanganyika and its current variety of activities throughout the entire Eastern Africa region, provides a good platform for exploring the question of change in missions.

On Kuhn's scheme Mennonite missiology is now reaching a point of crisis, and we must set ourselves to the task of articulating a new paradigm. We will use this thesis and look, Dickens-style, at missions past, missions present, and missions future. Throughout, the term *missions* will refer not only to the mission boards' church-planting efforts but to the whole of Mennonite expatriate involvement in evangelism, nurture, and service—the mission boards and Mennonite Central Committee (MCC). This is not an objective history. It is a dicussion paper which proposes one way of interpreting the history of missions, particularly in East Africa.

Missions past

The paradigm. When Mennonites began their African mission in Tanganyika in 1934 they inherited a missions paradigm which had guided Mennonite mission efforts since the late 1800s. This paradigm took more of its missiological cues from Anglo-American revivalist Protestantism than from the Anabaptist vision. (For an extensive, well-documented account of this phenomenon, see Theron Schlabach's *Gospel Versus Gosepl.*) Rather than trace a detailed history of East African missions (this has been done frequently elsewhere, see References Cited), we will look at some of the central pillars of the paradigm.

First, the early Mennonite missionaries saw Africa and Africans as a problem to be solved. They were inheritors of the tradition that Africa was a dark continent to which they were bringing light. This view of Africa as a problem was communicated to and even accepted by Africans themselves.

A second assumption, closely related to the first, was that the gospel was a gift being brought by the missionaries. Their paradigm did not lead them to expect to find any of the gospel in Africa. Consequently, they did not. The missionary task was to bring the gift of Christian truth. In the encounter between expatriate missionary and African, the missionary set the agenda for discussion. The task of the Africans was to broaden their vision so that they would be able to accept the agenda.

The idea of gospel as gift easily expanded so that missionaries were seen as bringers of other gifts as well. In addition to financial and material gifts, ambiguity arose between bringing the gift of the gospel and the gift of Western civilization. This confusion is apparent throughout the early mission histories.

A third pillar of the paradigm was a clear dichotomy between spiritual and secular aspects of mission work. Although the missionaries began almost immediately to open village schools and medical facilities, they were determined to keep these activities subordinate to evangelism (Schlabach, 1980:145). Education was necessary, but only minimal training was provided so that new believers could read the Bible (Eshleman, 1951:63). By making such a clear dichotomy, Mennonite distinctives such as the emphasis on a life of service and discipleship and the concern for *shalom* were deemphasized as peripheral issues.

The fourth assumption was the "three-selfs" policy—self-support, self-government, and self-propagation. The policy of the Mennonite effort in Tanganyika was that the new church should achieve these three ideals as quickly as possible. The three-selfs policy greatly affected mission and the church structure. The church was kept independent of the mission and its projects. They had separate administrative structures and separate finances (Shenk, 1974: ch. 7).

Anomalies. The missions paradigm at work in the first half of this century soon began to produce anomalies. One of the first was the proliferation of institutions. Trying to keep institutions to a bare minimum was like trying to remain unnoticeably pregnant. The nature of institutions is to expand and reproduce. Ever more complex administrative and financial structures became necessary.

This anomaly fueled another glitch in the paradigm which had its roots in the three-selfs policy—the separation between missionary and African. Large sums of money were sent to support missionaries and their projects. The church itself was dependent upon local resources to maintain itself. This contributed to a widening gap between missionaries and Africans and provided a climate for paternalistic relationships to develop.

Finally, the onset of African independence awakened the missionaries from the illusion that the gospel was a gift they were bringing to solve the "African problem." As independence drew nearer, so did Africans become more assertive in affirming the value and validity of their own culture. The East African revival also contributed significantly to this process. Missionaries began to realize that they had things to learn from Africans. Unfortunately, the structures dictated by the old paradigm did not easily accommodate this new understanding. Pressures like these led to adjustments in the paradigm. These attempts at accommodating anomalies have brought us to missions present.

Missions present

Partnership in mission. The period of missions present began in 1958 when, in a visit to Tanganyika, Orie Miller from MCC announced that the three-selfs mission policy was being thrown over for the partnership-in-mission model (Shenk, 1974:108). David W. Shenk calls this move a revolution in missions. However, the move to partnership was simply some necessary tinkering with the old paradigm. It did not involve revolutionary changes in attitudes, methods, or relations between the mission and the African church.

During the two decades following 1960 Eastern Africa saw an ever-increasing amount of Mennonite missionary activity which was not in partnership with the church. This was due to the large Teachers Abroad Program (TAP) during the Vietnam War and a rapid expansion of missionary-support institutions and structures which did not involve the church. The pillars of the old mission paradigm remained essentially intact. In recent years, in order to be true to its partnership model, the mission board has turned over much of its non-church-controlled activity to MCC. This change of agencies has not involved a major change in substance.

This brings us up-to-date. This history is too recent to make any firm value judgments or conclusions regarding it. But it does demonstrate that the partnership-in-mission model is flimsy at best. The partnership, if it has ever existed, is not between equals. All the projects which now are under the control of the church (and, in fact, the church itself) are heavily subsidized with North American funds. Intelligent criticism from East Africans about missionary projects and policies is infrequent and not spoken loudly. The church seems to know better than to bite the hand that feeds it.

Anomalies again. The anomalies mentioned in the preceding section have not disappeared. The growth and proliferation of institutions continued apace after 1960. The separation between missionaries and Africans has continued. Although paternalism has perhaps been reduced through changing political sensitivities, one can have little doubt about where the power lies in the relationship. One could also argue that the move from three-selfs to partnership did nothing to eliminate the gap between a group of elites and common church people. It merely allowed a few Africans to join the elite. Finally, structures still do not easily accommodate themselves to the assertion that North Americans have much to learn from Africans.

These anomalies can be seen in virtually all the projects in East Africa where Mennonite expatriates are involved. The church itself, since the departure of expatriate leadership, has moved into a period of political infighting, devious relationships, and financial corruption. All of this spells crisis a' la Kuhn. We are at a point in history where a new paradigm, not yet articulated, must emerge.

Missions future

If we follow Kuhn's ideas about change, we cannot expect a new paradigm to emerge from one discussion article. That will come after an intense process with many people seriously dealing with the questions and anomalies. As part of that process, here are some ideas which may be part of a new paradigm.

Affirmation of local culture. First, missions must genuinely respect and affirm the local culture. We must view local systems as valid responses to local needs. If we see ourselves as change agents, we should think of change in terms of enhancing—not replacing—already-existing elements in the local system. This will mean finding new ways of structuring our presence within other cultures. Too many of our job descriptions require us to be answer-givers rather than fellow-travelers.

If we genuinely affirm the local culture, we will allow local people to set the agenda for our interaction. When slips in communication occur, we will look to ourselves to see where we might broaden our vision and understanding. We will set our goals, our vision, and above all, our speed by local standards. The questions that we ask in evaluating our presence should be generated locally.

Recognizing the *logos*. Part of the affirmation of local culture is the affirmation that the gospel is present there and was before the arrival of the missionaries. We believe that God is present in all of creation and that the Holy Spirit can work independently of our presence. Missions, then, should be the act of illuminating and affirming the already present gospel and calling all people to an ongoing pilgrimage of faithfulness.

This should not be a new idea for us. Early Anabaptists such as Hans Denck also affirmed that the *logos* or Word of God was transhistorical and present in all people. Unlike Luther, they drew a distinction between the *logos* of God and the Bible. The missiological implications are clear. The *logos* is not something that missionaries can bring like they bring a Bible. *Logos* is already present, a product of God's creative love and grace. Perhaps a return to Anabaptist roots will result in a revolution in Mennonite missions that is radical in the truest sense.

Exchanging good news. Along with affirming the local culture, we should affirm ourselves as well. We have gifts and skills—good news—to share which are results of our particular social/economic/religious history. But our posture should be one of humility in offering to **exchange** good news. In other words, we expect to hear good news as well as to share our own.

David Bosch says that the Third World church speaks to us about four theological issues: dualism, spiritualism, intellectualism, and individualism. "*They* have helped *us* to see ourselves, our claims and our limitations more clearly.... It is only 'together with all God's people' that we shall discover how broad and long, how high and deep Christ's love is. If we proceed in isolation from one another, distortion and heresy are inevitable" (Bosch, 1983:501).

The early missionaries spoke of the gift of the gospel, but in fact they treated it as though it were capital. Investing the gospel in another culture would bring identifiable, quantifiable results. However, if we are truly participating in a gift exchange, then we must relinquish control over the progress of our gift and our ownership of its results. We will gratefully accept the gifts we receive in return.

Redefined partnership. If we genuinely affirm the local culture, if we recognize the already present *logos*, if we participate openheartedly in gift exchange, then we have redefined our concept of partnership. Partnership, in this case, becomes much more than our providing funds and people to local church projects. We will reshape our structures, policies, and relationships so that power is more evenly distributed and many more gifts are used. If we would seriously rework the substance of our partnerships, partnership in mission could become the revolutionary new paradigm it was intended to be.

Perhaps the most revolutionary result of a reconceived notion of partnership would be the adoption of a new "bottom line" for our efforts. Under the old paradigm, conversion was the bottom line—conversion defined as **their** adoption of **our** worldview. A new paradigm should have a broader notion of our ultimate aims.

Reconciliation is a biblical theme which provides a more inclusive bottom line. It includes the notion of conversion but affirms that conversion is an event that changes all parties in a relationship. It provides a theological context for a variety of activities. Reconciliation assumes that we take the position of genuinely affirming the other, recognizing the *logos* in the

other, and participating in a dialogical exchange.

End to religious/secular dichotomy. The above ideas apply equally well to religious mission work and secular development work. But a new paradigm must include a way of finally putting to rest this dichotomy. Dichotomies are a legacy of our Greek intellectual heritage which places a heavy emphasis on dualism. If, as Bosch suggests, we listen to what our African brothers and sisters are telling us about dualism, we will recognize that we Mennonites often fall short of our ideal of a holistic gospel.

Often the mission boards and MCC are seen as the two poles of the religious/secular dichotomy. We need to find ways in which the two poles on the spectrum can be brought together to form a circle—a better symbol of a holistic gospel. Perhaps **service** is a concept around which the two poles can gather. Sharing our faith experience is a service. So is filling a hungry stomach, and so is long-term development work. Our structures should begin to reflect our belief that service, in itself, is religious work and that religious work which is not a service to other human beings and which is not done from a servant stance is not very religious.

Towards missions future

Fortunately, a revolution is not accomplished overnight. But if we agree that change is needed, we should begin to move thoughtfully in new directions. A sudden dropping of established systems and institutions might be more violent and painful than any of us could bear.

The practicalities of adopting a new paradigm may seem difficult. Often our partner churches have grown so used to the old paradigm that we despair of ever moving beyond it. However, identifying places in our relationships is possible where movement is toward some of the new ideals proposed above. Aspects of our programs where signs of the future are evident are where we should be placing most of our energies.

This article has been critical of past Mennonite missions history, criticism which falls into the hindsight-better-than-foresight category. Criticism of earlier mission efforts should not be seen as personal criticisms of earlier missionaries. They were products of their time and culture in the same way that we are. If that fact alone is not enough to keep us from arrogance, we should remember that, according to Kuhn, any new paradigm we may develop has no more ultimate claim to permanence than had earlier paradigms.

Since old missionaries generally retire in their homeland, a gap will easily develop between the home church and overseas workers in a time of paradigm shifts. This problem has always been with us, and we have never done well at keeping a live dialogue between the two groups. We must find ways of sustaining a better discussion among ourselves.

Finally, if Kuhn's ideas shed any light on our situation and if we are entering a time of crisis, then we have some special responsibilities at this point in history. "To encounter crisis is to encounter the possibility of truly being the *church*. Crisis is not the end of opportunity, but its beginning" (Bosch, 1983:508). We must do more than fulfill our job descriptions and go home. This is not a period of normal science. We practitioners of missions must be thinking critically about our involvements and dealing with the anomalies. In other words, we must philosophize. Perhaps this article can help the process along.

References Cited

Bosch, David J.
1983 "An Emerging Paradigm for Mission," *Missiology: An International Review*, 11:4, October.

Eshleman, Merle
1951 *Africa Answers* Scottdale, Pa.: Mennonite Publishing House.

Kraybill, Paul N., ed.
1964 *Called to Be Sent: Fifty Years in Mission* Scottdale, Pa.: Herald Press.

Kuhn, Thomas S.
1970 *The Structure of Scientific Revolutions* 2nd ed.; Chicago: University of Chicago Press.

Schlabach, Theron F.
1980 *Gospel Versus Gospel* Scottdale, Pa.: Herald Press.

Shenk, David W.
1974 *Mennonite Safari* Scottdale, Pa.: Herald Press.

Zimmerman, Ada M., and Catherine Leatherman
1936 *Africa Calls* Scottdale, Pa.: Mennonite Publishing House.

MISSION AND HOPE

The Way of Hope

Roelf S. Kuitse

This is the first of a five-part series, "Mission and Hope," which was first presented by Roelf S. Kuitse at the Overseas Missions Seminar of Mennonite Board of Missions in June 1980. Roelf has been a missionary, educator, and pastor in The Netherlands, Indonesia, West Africa, and the USA. He served as director of the Mission Training Center, Elkhart, Indiana, from 1979-82.

Hope is integral to human life. As human beings, we are captive like other creatures to the present, the now. We live in time and are conscious of time. God has given us a sense of time past and future (Eccles. 3:11). In memory, we can relive the past; in hope, we can live in the future.

Hope is sometimes nothing more than a projection of our desires, a projection of that which we would like to happen in relation to our personal life, our family, our property, our role, our country.

In crisis situations hope can keep us alive and going. A well-known Greek myth tells about Pandora's box which—after it was opened—poured all kinds of disasters and calamities on humankind. The last thing that came out of the box was hope, human hope. Humans have an amazing capacity for hope,

looking away from the distress of the present to a brighter future.

Angelus Silezius has likened hope to a rope and a person as a fakir (dervish). Thrown like a lasso in the air, the rope rises higher and higher and does not fall down. The rope does not give way when the fakir or disciple climbs up the rope. Hope in this sense is a rope; people grab the rope and pull themselves up, away from the burden and weight of necessities and restraints.

Hope differentiated

The word *hope* is used in ordinary vocabulary and in the Bible for different attitudes. Here are a few of these differences.

1. The foundation of biblical hope is not our desire or the situation in which we live. The Bible deals with the ultimate hope, rooted in God. The struggle in the Bible is with people who put their final hope in created things: wealth, houses, horses, princes, empires, the temple (Jer. 7). Luke 24 deals with the foundation of hope.

2. The Bible speaks about hope in the singular: one God, one hope. This hope is for all people; it is inclusive; it includes the destiny of all human beings. That is why hope is directly related to mission—telling people of the God of hope. This one hope, rooted in God, should permeate all of a person's life—being and acting. Ephesians 2 deals with this aspect of hope.

3. In our daily language hope refers to the future: a possible future, the wish that this possible future will become reality, a line connecting the present to the future, a line starting in the individual person and his or her longings. The biblical hope starts in God, the Lord of time, who rules history toward the fulfilling of a divine purpose. That is why in the Bible hope is also related to the past. The past is related to the future, the future to the past. This aspect—expectant memory—of the biblical hope is found in Luke 24.

4. In our daily language hope in most cases refers to an object of desire. These objects can change according to changing desires or moods or changing situations. People do not really change because of these different hopes or desires. In the Bible hope is an expression of a changed life. The center of life has changed. Hope is not an additional element to human existence, but it is—in the biblical view—a mode of existence. Luke 24, Ephesians 2, and 1 Peter deal with hope as a mode of existence.

5. The fulfillment or realization of human hope is, according to some, dependent on historical contingencies; according to others, it is dependent on the human will; a third group (Marxism) puts all emphasis on the laws of history that will lead humankind to the fulfillment of hope. Neither historical contingencies nor human will nor historical laws, but the creative power of God will lead to the fulfillment of hope. God is the beginning and the end, the subject and the object of hope, according to the biblical message. The new heaven and the new earth are created by God, according to Revelation 21.

Old Testament hope: foundation, way, object

Hope plays an important role in the Bible in a way different from the myth of Pandora or the image of hope as a rope. In the biblical context hope has a new meaning. God is the foundation and content, the beginning and the end, of human hope. God—the Creator of the world—has shown love for the world by tying himself to the world by electing Israel, in making a covenant with Israel. God has a plan for the world; in order to initiate this plan God established a special relationship with one of the nations of the world, Israel. This special relationship is expressed in the word and concept of covenant.

Covenant is a characteristic of the biblical message. The biblical relationship between people and a deity is an historical one, not a natural one as in primal religions. That allows for the possibility of hope. The biblical message has no absolutizing of the freedom of God, as in the Islamic religion; in Islam, God does not establish a covenant relationship with the world as an expression of love and concern. In the biblical message God is free to choose for the world, to bind himself in love to the world. That is the basis for human certainty with regard to the future, for human hope.

Several Old Testament passages will illustrate this point.

Abraham

The Lord spoke to Abraham in Genesis 12:1-3. The speaker was the Creator of the world, the Ruler of the nations. The one who did not abandon the world after humankind turned its back to God is the God who does not stop speaking to people after they have broken the connection, the relationship with God. The divine questions, "Where are you?" and "Where is your brother?" accompany humanity on its pilgrimage through history. The God of Genesis 1 to 11 is the God who goes after people, the God who does not give up, the God who makes a new beginning possible. This is the Lord who made a new start in dealing with the world by electing Abraham and Israel.

The calling of Abraham should be read in the context of Genesis 11:1-9. People are afraid of the future. Where fear rules, there is no hope. Fear leads to the building of the city, the tower, trying to overcome fear of the future by making the future an extension of the present. "Let us build ourselves a city . . . so that we may make a name for ourselves and not be scattered over the face of the whole earth." A big city and a high tower were to represent a powerful community staying together. But the Lord came in judgment.

The Lord came again to Abraham. In and through God's word and call, this coming was one for salvation. Abraham had to leave, turning his back on his country, his kin, his community—all that had given meaning to his life: the powers of soil and blood, the forces of nature and community, the voices of the gods speaking through nature and community. When the Lord speaks, the gods have to be silent. (The opposite is also true: When the voice of the Lord is not heard anymore, the voices of the gods become powerful again in human life!)

Over against the human **we** and **us** ("let *us* make," "let *us* build," "let *us* make a name for *ourselves*"), we hear the divine **I**, the divine promise: "*I* will show you a country," *I* will bless you," "*I* will make your name great." The future is not at humans' disposal. God opened the future for Abraham, for Israel, and in Israel for the nations of the world.

Over against the human concentration of power (a city, a tower), God started the future with a vulnerable individual; to that person God tied the hope of the world. The story of God and Abraham is not a private story; the hope is not a private, personal hope. The whole world—all the nations— is at stake. The hope is hope for the world. This is evident in the use of the words *curse* and *blessing* in Genesis: Curse means lost future, death; blessing means future with God, life.

The promise of God keeps history moving toward the fulfillment of a plan. The promise of God is the foundation of hope. Abraham is an example of this human hope built on the promise of God. Abraham never doubted God's promises, in spite of the fact that he had to wait long before he saw something of fulfillment: a descendant, land (a burial place, a grave for his wife, Sara) (Gen. 23).

Exodus

The promise of God in Exodus was accompanied by libera-

tion from Egypt. Promise and act go together as the foundation of human hope. In this way they reveal the meaning of the name of God.

The dialogue between God and Moses in Exodus 3 illustrates this meaning. God could not forget the cry of Israel in Egypt; Moses was unwilling to return to Egypt in order to lead his people into freedom. In answer to Moses' question about the name of God, God answered, "I am who I am" (Ex. 3:13-14).

That answer does not mean merely "I exist." Moses and Israel did not question the existence of God. Rather, the divine answer means "I am the one who is present, wherever you go, the one on whom you can count. I am the one who is with you, for you." The name contains a message and reflects something of God's being. The message contained in the name finds expression in the divine promise and act, which in turn are the foundation of human hope.

The foundation of hope is God's word and act, God's promise. The way of hope is the covenant with one nation, the election of one nation for the sake of all the nations. Election is for service. The *Torah* was the divine guideline of direction for Israel to be what it should be: "my treasured possession," "a kingdom of priests," "a holy nation" (Ex 19:5-6). All of life must be sanctified in righteousness and mercy, in justice and concern for the poor, the widow, and the orphan. Only in this way could Israel represent God in the world and become a light to the nations.

The prophets

The prophets reminded the people of Israel of the foundation of hope. Their message embodied divine criticism, divine judgment, regarding the ways in which Israel tried to free itself from the call to be a people, a foreshadowing of God's future for the world.

Israel tended to go back to the past, to forget about divine promise, the future, the hope. They expressed their lack of confidence in God's promise by focusing on the temple as the concrete basis for security. Israel also tended to look at their election as a cause for self-confidence and pride, not for the sake of the nations but for the sake of Israel. The prophets raised their voices also against Israel's neglect of the will of God, their lack of obedience, their injustice, and their lack of mercy.

Judgment, however, was not the last word of the prophets. "For I know . . . plans to give you hope and a future" (Jer. 29:11) is the message that judgment purifies hope and frees hope from relying on the human self, on human pity, on the temple, on human power, on the nation. The message frees hope to become total certainty in God who will act in a way that surpasses the possibilities of humans.

Yet the prophets emphasized that Israel was expected to take steps in the direction of the future, the goal, intended by God. The hope the prophets spoke about is not one that leads to quietism. They rejected the attitude of those who expect everything from the future and consider the present unchangeable. The prophets rejected moral laziness and the attitude which sees the future as a product of human dedication and work. Their emphasis was on God making the future.

The Old Testament prophets also spoke about the subject of hope and the content of hope, based on the divine promise and act. They emphasized two aspects of the promised future:

1. The work of God brings the nations to Zion. The nations will be drawn to Israel as a result of God's work (Is. 2:1-4; Mic. 4:1-5; Zech. 8:20-23).

2. *Shalom*, peace, shall rule. Salvation has to do with life in all its different aspects. People will find their God ("Where are you?"), and people will find each other ("Where is your brother?") (Is. 11:5-9; 25:6-9).

The object of hope is God and God's work and action. In this action the whole world—all the nations—and the total life of humankind will be involved.

The message in the Old Testament culminates in what is told about the suffering servant of God. The suffering servant (Is. 52:13—53:12) witnesses to others and is willing to pay the highest price—death—for the coming of others to God, for the salvation of others.

In review

West African Christianity: The Religious Impact. By Lamin Sanneh. Maryknoll, N.Y.: Orbis Books, 1983, 304 pp., $11.95 (pb).

Reviewed by Kodwo E. Ankrah

There are times when the unthinkable has to be thought and the unspeakable has to be spoken, so writes a columnist. To his credit, Lamin Sanneh in *West African Christianity: The Religious Impact* has done just these two things— thinking and speaking on issues from which many African scholars, out of timidity or whatever, have shied away.

Professor Sanneh says his study was an attempt to indicate the role Africans have played as principal agents in the spread of the Christian faith in Africa, especially in West Africa. It aimed also to show the resilience and ability of the traditional African religions to accommodate, modify, and assimilate foreign faiths and to make them meaningful to the people of Africa.

To be able to think and speak so explicitly of oneself and to offer critique on new insights as Sanneh has done is to be certain of one's material resources. This writer undoubtedly is. Lamin Sanneh was born in Gambia. He holds a Ph.D. from the University of London. He has taught at several universities including Ibadan, Nigeria; Fourah Bay, Sierra Leone; Legon, Ghana; Aberdeen, Scotland; and presently as assistant professor at Harvard University. He would be a full professor were he not outside Africa.

Sanneh's book calls attention to the resilience of religions of the peoples of Africa. He writes, "The book is concerned with the straight religious aspect of Christianity and tries to demonstrate the continuity of the theme through the range of historical experience" (p. ix) of the people on the continent.

Sanneh "analyzes the Christian religious theme by linking it to local religious responses and attitudes . . . paying close attention to the adaptation of the religion of African societies to parallels and exigencies in local traditions, with the Western missionary theme considered in light of indigenous initiative" (cover). He argues that in doing so it is possible to conclude from the facts that the message of Christianity is already anticipated in much of African traditional religion.

Moreover, Sanneh has attempted with success to show that Africans were and continue to

be a major factor in the spread of Christianity in Africa and that such evidence is not difficult to unearth if one is prepared to accept the evidence for what it is. Sanneh strongly believes, based upon the data available to him, that he is right in positing an interpretation which few Africans dare put forward: "the view that the African, as the agent of religious adaptation, has played a far more critical role than his missionary counterpart whose role as historical transmitter has too often been exaggerated."

Sanneh observes that in the main the missionary has remained excluded from or on the periphery of African culture. Thus the missionary's impact has been greater in historical transmission than in the adaptation and assimilation of the Christian faith by African peoples. This suggests that the tendency to write the African Christian story as if the African has always been the needy recipient rather than a major actor needs to be reconsidered.

What Sanneh has discovered in West Africa is similar to the phenomenon noted by M. Louise Pirouet in her study *The Black Evangelist in East Africa.* Speaking about the spread of Christianity in Uganda and the role played by the African agents, Pirouet wrote:

> *This expansion, the rapid increase in the number of Christian adherents, and the importance of the part played by African Christians is unique in East Africa, and an important part of the region's history. One reason for its neglect by most historians is perhaps that those who described it at the time saw it almost entirely as a spiritual phenomenon; today we are in a better position to discern other features and put it into a historical context* (p. 2).

This is exactly what Sanneh has done beautifully in the context of West Africa.

In humility, but forcefully, Sanneh states that "by just looking carefully through the available material suggest indeed that it [evidence] lies very much on the surface, and that no great skills of insight and interpretation are required to unearth" it. A perusal of the book—an immediate encounter with a mass of details of the West African experience—reveals that Sanneh's remark is indeed an understatement.

He has divided the book into nine chapters, in addition to the introduction. This beginning, the reader should be advised, requires careful reading, for here the author has made his thesis and the new important methodology of research very explicit.

Chapter one, "African Christian Antecedents in Antiquity," is an eye-opener especially for those who think that Christianity came to Africa only when Europeans invaded the continent in the fifteenth century. Sanneh points out that a coherent account could be reconstructed from materials obtained from Scriptures, traditions, and historical records to show the contributions made by early African pioneers in bringing Christianity to various parts of Africa. A concise documentation of facts has been offered in the book to support the author's claim. Some pertinent views might be of interest to readers who may want to understand the significance of the Africans' current call for and questions related to moratorium.

Moreover, Sanneh points out that the church in North Africa diminished in influence because (a) it "became mixed up with the issue of foreign domination," (b) "the decentralized nature of Berbers' political life made them unamenable to the centralized authority of the church" which was "prone to extremist solution," (c) "persecution upset the delicate balance between the native and the Romanised elements in the church," and (d) "there was the ever-present presence of internecine struggle and competition for dominance among the Berbers which infused a spirit of turbulence into their religious life" (p. 11). These factors are still with us. Above all, the absence of native Berber Scriptures, a permanent tool for creating a durable Christian community, was also a major hindrance.

In chapters 5, 6, 7, and 8 Sanneh gives details of specific expansion activities of churches in various West African countries and their involvement in the educational and other social improvement of the African peoples. Of special interest should be chapters 7 and 8, which depict the rise of African independent churches and the emergence and coexistence of the three major religious expressions found on the continent—traditional African religions, Islam, and Christianity—and their pervasive influences.

In Chapter 9 Sanneh calls the reader—and in my view the church in Africa— to some important observations. Speaking about the character of Christianity in modern Africa, Sanneh lifts up for consideration:

(a) "The most significant of these is undoubtedly this: the contribution of traditional religion to a deepened sense of the religious potential of the message of the Bible" (p. 242). For, Sanneh believes, "it is by that factor that we have to judge the African response to the church" (p. 242).

(b) Why do people draw a careful line between the world of the divinities and that of ordinary life? Sanneh poses several questions in respect to this because of the existence of what he calls "the phenomenon of the rich and diverse religious life that has flourished in African societies" (p. 242).

Sanneh's major contribution comes when he writes that "a way forward is to acknowledge that the missionary signified the stage of the historical transmission of Christianity, a stage which stimulated the more powerful wave of local response" (p. 246). This response was possible because "those [Africans] who adapted and promoted the faith in African communities remained themselves very close to sources of traditional religious vitality" (p. 246).

Sanneh stresses this point by stating, "In African hands, then, Christianity spread along familiar religious channels, acquiring in the feedback a strong dose of local religious materials which the quarantined culture of the Western missionary had tried to filter out" (p. 242).

This chapter gives sound reasons for refuting "the charge of syncretism so often leveled against the church in Africa."

Sanneh's penetrating conclusions based on his data bring out issues which have agitated the minds of many Africans. A few portions of his conclusions may illustrate the point:

(a) "By recognizing ... relevant aspects of traditional religions we may be able to discover a source of strength which a missionary Christianity forfeited through its compromising subservience to colonial polities."

(b) "Once a proper understanding of the religious basis of African Christian life has been acquired, it would be easier to separate [the mission of the church in Africa] from the political role fostered on it by missionaries...."

(c) "The fact of the matter is that Africa has imposed its own character on the two religions, subjecting them to its own historical experience and emersing them in its cultural and religious traditions."

Sanneh follows this by concluding, "Far from allowing Christianity or Islam to siphon off those elements which constituted its own spiritual integrity, Africa has dissolved much of what came to it and reconstituted the resultant phenomenon as a reinforcement to pre-existing principles of the religious life" (p. 249).

These are controversial statements that throw genuine challenge to all Christians—especially African theologians en route.

Lamin Sanneh has done a noble and commendable job of (a) discovering the major role Africans, as principal agents, played in establishing Christianity in Africa, (b) citing the resilience of traditional African religion and its impact not only on Christianity but on Islam as well, and (c) suggesting challenging areas for further investigations.

The work is adequately researched and theoretically and scholarly grounded, indicating that the author is well versed in his culture and the worldview of his people despite the

source of his formal education.

This book should be required reading for all church leaders in Africa— moderators, presidents, archbishops, bishops, conference secretaries, provincial secretaries, teachers, and laity—interested in seeing that the Christian faith becomes a meaningful reality in the lives of people on the continent.

Kodwo E. Ankrah was 1983-84 Chrysalis Visiting Professor at Christian Theological Seminary, Indianapolis, Indiana, during leave from the Anglican Church of Uganda. A native of Ghana, he has served in various assignments with both the All Africa Conference of Churches and the World Council of Churches.

Something Meaningful for God. Edited by Cornelius J. Dyck. Scottdale, Pa.: Herald Press, 1981, 397 pp., $7.95 (pb).

Reviewed by Anne Warkentin Dyck

This book is fourth in the Mennonite Central Committee Story Series. Although its cover says it is "the stories of some who served with MCC," it is much more than fifteen biographies.

This is also a book about the philosophy of MCC. This is perhaps best brought out by C. N. Hostetter, Jr., whose overriding view was that Christian witness and Christian social concern must go hand in hand, that people should be doing MCC work and mission work at the same time.

This book is about miracles. Nowhere is the miraculous working of God seen more clearly than in the story of Elfrieda Dyck's involvement in the resettlement of thousands of post-World War II Mennonite refugees.

The book is about the deep influence of those who could be called ordinary people. This is most strongly illustrated in Susie Rutt, who so effectively enlisted willing volunteers in using their gifts to the glory of God. Edna Ruth Byler, who helped start the present MCC Self-Help crafts program, is another example.

The book is about peace, a theme which occurs frequently, but one sees it best in the story of H. A. Fast and the CPS (Civilian Public Service) program.

This is a history book. In Nasri Zananiri one gains an understanding of the Arab situation through the eyes of a national. In other stories one learns of the pains and sorrows of post-World War II Europe, the beginning of a European Bible school, the formation of MCSFI (India relief organization), Mennonite settlement in South America, and more.

And this is a devotional book. The story of P. C. Hiebert, for instance, reads like an Anabaptist statement of faith. What is said of one could be said of all, "not the tale of rags to riches but the story of grace spread abroad."

Not often are all these themes treated in one book. To find them in such personal, readable stories makes this a real bonus. This book deserves to find its way into many homes and certainly into every church library.

Anne Warkentin Dyck is manager of the Mennonite Central Committee gift and thrift shop in Swift Current, Saskatchewan. She served several terms as a nurse with MCC in Indonesia.

Peace and Reconciliation in Africa. By David W. Shenk. Nairobi, Kenya: Uzima Press, 1983, 180 pp., $5.95 (pb).

Reviewed by Edgar Metzler

This book is a gift from the world of African religion to the world of Western consciousness. The author has been thoroughly immersed in both worlds. The appreciation for the religious matrix in which he was raised as a child and worked as an adult enables David Shenk to be a sensitive interpreter of African traditional religion to those of us socialized into the rationalism of much of Western Christianity.

This different perspective, implicit throughout this fascinating work, is focused in the author's observation, "The Western theologian asks: What is the right doctrine? The African Church asks: What are the right relationships?"

Part One describes the traditional African experience of peace and reconciliation—the strong sense of community, the suffering consequences of broken relationships, and the ritualized covenants by which reconciliation is affected and peace celebrated and preserved.

The second half of the book describes the way in which the Christian gospel has interacted with the traditional African religion, an interaction resulting in widespread acceptance of Christianity. Shenk asks, "Could it be that God in his providence had prepared African peoples to hear and believe the Gospel through the gift of their traditional religious heritage?"

Biblical and theological themes such as incarnation, crucifixion, sacrifice, resurrection, and the church are illuminated with striking new light as the author describes the perception of these familiar Christian truths in the experience of the African church.

The focus throughout is on those aspects of theological understanding which relate to the "recreation of the community." Examples cited include the Kimbanguist Movement in Zaire, the East African Revival Fellowship, and the experience of the church during the Mau Mau movement.

The author recognizes that his descriptions of African traditional religion and Christianity stress the positive aspects while noting that there have been destructive elements in both.

In any revision to this text, the author could easily modify the frequent use of "man" to make explicit what is implied in the generic term, that both women and men are in the human community.

We in the West can learn much from the African experience. The concern for wholeness of life and harmony in relationships is achieved through redemptive suffering. The cross of Christ is central to the reality of justice and reconciliation.

The church in North America is searching for ways to experience and proclaim salvation more holistically. Our African brothers and sisters can teach and challenge us:

> *The Gospel is good news for the whole man. African churchmen frequently express dismay at the approach to human needs which characterizes western church agencies. If one wants to dig water wells to help the nomadic poor, he must go to one church agency, but if the request is for assistance in preaching to those same people, then he needs to go to the division of evangelism. This dividing of man into physical and spiritual parts makes no theological or practical sense in the African experience.*

This fascinating case study of contextualization and indigenous theologizing is one of the more stimulating books I've encountered in a long time.

Edgar Metzler, Goshen, Indiana, is Director of Peace and Social Concerns for the Mennonite Church. He formerly worked in Nepal, India, Iran, and Thailand.

Gracias!: A Latin American Journal. By Henri J. M. Nouwen. San Francisco: Harper & Row, 1983, 188 pp., $12.95.

Reviewed by Edgar Metzler

The journal format for this book is significant to the writer, for whom the exercise of record-

ing observations and reflections gives meaning to experience. But for the reader the experience is always secondhand, vicarious at best, and the power that moves new insights is difficult to communicate.

This journal, too, has prosaic descriptions of everyday happenings, but Henri Nouwen is a keen and perceptive observer, both of the environment in which he is functioning and of his own inner world. This awareness of what is going on in his own head and soul makes this journal instructive and fascinating. This self-awareness in the midst of new experiences provides the basis for the reflective vignettes scattered throughout the journal which move from the experiential to the theological.

Nouwen is a Roman Catholic who left his native Holland to teach pastoral theology at Yale Divinity School. Over a period of ten years he had made short trips to Latin America, believing that if he was to teach future ministers about "God's mysterious work with people," he must know more about the people of the Southern Hemisphere. The vocational question grew more urgent within him, and he spent six months in Bolivia and Peru to find an answer to the question: "Does God call me to live and work in Latin America in the years to come?"

The journal records that search through intensive language study, living with a local family, and many contacts with expatriate missionaries. Nouwen's transparent honesty models how we all need to be aware of our motives for witness and service. If there is a thread through this journal, it is the significance of gratitude in mission work (see especially pages 18-21 and the conclusion).

Another recurring interest of Nouwen is the importance of prayer integrated with service and witness. His strong sense of connection between the inner journey and outward witness finds fresh expression in his comments on intercessory prayer (p. 11) and the charismatic experience (pp. 136-37).

As one would expect from a journal, the appeal is more intuitive than rational. There are no extended passages of missiological analysis. But the incisive phrase or suggestive comment moves the imagination. Examples: Nouwen encapsulates several decades of recent mission emphasis as a "shift from spiritual colonialism to solidarity in servanthood." "The two most damaging motives in the makeup of missioners seem to be guilt and the desire to save."

The best result of reading this book would be that we become more perceptive of new situations into which we move and of the spiritual and psychological variables of our own involvement in these encounters. Nouwen is a good mentor and model.

Understanding World Religions. By George W. Braswell, Jr. Nashville, Tenn.: Broadman Press, 1983, 207 pp., $7.50 (pb).

Reviewed by Roelf Kuitse

This book does not follow the usual pattern of books about world religions, treating each religion as a separate entity chapter after chapter. The chapters deal with views and practices such as the concept of God/gods, sacred scriptures, believing and doing, sacred places, and responses to challenges of modern times that play a role in all religions.

This method has advantages and disadvantages. The advantage is that the reader can get a clear view of the differences between religions. A disadvantage is that the reader does not get an idea of the development of a religious tradition, how people in different times and situations have responded to their religious tradition. Another disadvantage is that there are many repetitions, especially in the chapters about "Gods" and "Believing and Doing."

To write about all the world religions (including the religions of ancient China and Japan) is a difficult task for one person. The inevitable result of such an effort is that the writer has to confine data many times to general statements that do not help the reader much in getting a better understanding.

For example, the differences between Roman Catholicism and Eastern Orthodoxy are characterized in this way: "Roman Catholicism emphasized a more rationalistic theology.... Orthodoxy stressed the more spiritual forms of worship in terms of the poetical and the mystical..." (p. 100). In writing about the Sunni and the Shi'ites the Sunni are called "the traditionalists" (p. 109). That is not helpful if more is not said.

Other questions and remarks are in order. In what way have Confucianism and Taoism in China "been greatly influenced by the Communist view of religions" (p. 127)? Why is there so much hostility in the Islamic world against the Baha'is (pp. 170, 180)? Several times the author writes about the three branches of Islam: Sunni, Shi'ite, and Sufi (pp. 20, 103, 109); that is like saying that there are three branches in Western Christianity: Catholicism, Protestantism, and the charismatics. Is it really true that "Islam [!] acknowledges its development out of Judaism and Christianity" (p. 19)? The pilgrimage to Mecca does not take "about two weeks to perform" (p. 108). The ancient black stone is not the Ka'ba (p. 107).

In the last chapter the writer looks at Hinduism, Buddhism, and Islam in "Christian perspective." He makes clear where the differences are between the message of the Bible and other religions, without denying the many positive aspects of these religions.

This is a helpful book to get a first introduction to the religious life of other people, but it should be read critically.

Roelf Kuitse has been a pastor, educator, and missionary in The Netherlands, Indonesia, West Africa, and the USA.

Fishers of Men or Founders of Empire?: The Wycliffe Bible Translators in Latin America. By David Stoll. London: Zed Press, 1982, 351 pp., $12.50 (pb).

Reviewed by John A. Lapp

For several decades occasional articles have questioned the role of the Summer Institute of Linguistics (SIL) and the Wycliffe Bible Translators (WBT) in their worldwide translation ministries. These references usually occurred when SIL and WBT were asked to leave Brazil, Peru, or Ecuador, or with other traumatic moments such as the murder of Chester Bitterman, a Wycliffe worker in Colombia, on March 7, 1981.

Now free-lance author and student at Kansas State University David Stoll has written a massive, well-documented critique of Wycliffe ministries. His focus is primarily on Latin America, but the Philippines, Indonesia, South Vietnam, Nepal, Papua New Guinea, and West Africa are not ignored.

Wycliffe was formed in the 1930s by a Guatemala missionary, William Cameron Townsend (1896-1982). Townsend, inspired by an evangelical desire to communicate the gospel, added a profound millennial urge to hasten the second coming of Christ by making sure the "good news of the Kingdom will be proclaimed all over the world ... and then the end will come" (Mt. 24:14).

Townsend was also an evangelical pioneer in adopting the most up-to-date technological innovations in achieving this goal by using radio and air transport (Jungle Aviation and Radio Service—JAARS) both in field operations and North American promotional activities.

The marriage of modern linguistic theory and technique became the unique approach for the translation of the Christian Scriptures into hundreds of language and dialects. The Summer Institute of Linguistics, formed in 1936, is the scientific and educational arm of this missionary enterprise. The concept of SIL as a scientific rather than a religious enterprise has made it possible to contract with many governments for educational and linguistic services.

Stoll hits hard at this problem of organizational integrity. SIL, he says, "has been

structurally incapable of acknowledging its central activity—the propagation of evangelical churches—for fear of endangering the government contracts and destroying the showcase value of its work for advances into other countries."

The heart of Stoll's critique is not missionary theory or organizational mystic but rather the political entanglements of SIL/WBT. Cam Townsend seemed to have a special affinity for getting next to Latin-American political leadership. Townsend and his successors have capitalized on this influence from General Jorge Ubico, the Guatemalan strongman, and Mexican President Lazaro Cardenas during the 1930s to Peruvian President Morales and Bolivian President Banzer of the 1970s. At the same time Wycliffe had governmental contracts with the above countries, they also used large amounts of foreign-assistance money from U.S. and Canadian government agencies for international development.

SIL and WBT added a heavy dose of ideology to these linkages, with a strong commitment to the status quo; as Townsend put it: "Obey the government, for God is the one who put it there." Such a strong identification with American diplomacy is evident that Summer Institute people are sometimes accused of being part of a CIA network and agents of imperialist penetration.

During the 1970s nationalistic and anti-American social reformers increasingly challenged the assumptions and program of SIL/WBT. They urged their governments to end such special privileges and contracts. But SIL/WBT leaders used their considerable influence to stay in place even after government contracts were publicly broken. Stoll senses that the SIL/WBT networks are now in a major crisis as country after country no longer welcomes their presence.

Stoll has written a powerful and what appears to be an essentially accurate analysis. Nevertheless, it is not totally satisfactory. It is too long and somewhat repetitious. By focusing on the "founders of empire" Stoll does not really report much on the "fishers of men."

I'd like to know more about the people who make up the 4,300 staff and the constituency from whom they raise their $30 million annual budget. I'd like to know more about church connections on location. Even though the gospel is a "treasure in earthen vessels," have no churches been enriched by the Wycliffe presence or less-than-perfect Bible translations?

The critique itself would be more convincing if we knew more of the author's presuppositions. What does he view as the mission of God's people in the world? What form should the church take in fulfilling this mission? From a radical Christian orientation Stoll might have been even more critical of this mission's affection for modernity, commitment to technique, inadequate theology, a culturally bound churchmanship, let alone a naive, self-defeating politics.

These caveats notwithstanding, this book deserves wide readership as an instructive study in the political dimensions of the Christian world mission.

John A. Lapp is provost of Goshen (Indiana) College, president of the Mennonite Historical Society, and executive secretary-elect of Mennonite Central Committee. This review is reprinted by permission of Fides et Historia.

God Who Sends. By Francis M. DuBose. Nashville, Tenn.: Broadman Press, 1983, 173 pp., $9.95.

Reviewed by Calvin E. Shenk

The impetus for DuBose's book grows out of his uneasiness about the lack of a clear biblical definition of mission. He sees sending as a way of understanding biblical mission. This work is a comprehensive and systematic study of the biblical concept of sending.

DuBose argues that since we lack a clear biblical hermeneutic for mission we do not have a commonly accepted definition of mission. Mission is, therefore, reduced to such terms as salvation, evangelism, development, dialogue with other faiths, or liberation. There is the tendency to proof-text by imposing ideas on Scripture from one's history and experience.

The author suggests that "through the concept of the sending we are able to see the many-splendored wholeness of both an individualistic and communitarian and of a this-worldly and an other-worldly salvation" (p. 150).

He tries to find his way between those who rather simplistically harmonize biblical traditions and those who overstate the divergent biblical traditions. He believes the concept of sending provides a unity of thought within the Testaments and between them as well. Sending helps one to see the essential oneness of God's purpose and method in both Testaments.

DuBose does well in demonstrating his basic thesis biblically. God is the Sender. Sending is the unique quality of biblical revelation. The character and revelation of God bridges the gap between those religions which would understand God as either wholly transcendent or mainly eminent.

Though he clearly supports his thesis, the author should perhaps have selected the biblical data a bit more carefully, especially that from the Old Testament. At points he seems to overstate the case. He is to be commended for trying to draw out the implications of sending for a whole range of current missiological agenda, but sometimes such implications are either unclear or debatable because they are stated without sufficient development. The directions into which his thesis leads are helpful, but one wishes he had dealt with fewer topics, but in greater depth or with illustrative material.

I especially appreciate the importance of the church in DuBose's missiology. He emphasizes the church as people in a missional community and as an indispensable instrument of mission. Nurture and ethics are not peripheral. Worship and service are placed together. Service and evangelism are integrally related. He sees an incarnational evangelism as the highest New Testament model of evangelism but then proceeds to qualify it without explicating the fullest impact of that insight.

DuBose argues well that being sent should not be understood as one-directional mission where a dichotomy exists between sending churches and receiving churches. This concept has so easily led to paternalism. He supports "mission to six continents," where every Christian and church both receives and is sent.

This is a positive book. But it is also realistic. It balances the call to be sent with the necessary vulnerability. Sending does not guarantee success, but we are asked to be faithful.

Calvin E. Shenk is Professor of Church Studies at Eastern Mennonite College, Harrisonburg, Virginia. He earlier served as a missionary in Ethiopia.

Religion and Social Conflicts. By Otto Maduro. Translated from Spanish by Robert R. Barr. Maryknoll, N.Y.: Orbis Books, 1982, 192 pp., $8.95 (pb).

Reviewed by Calvin Redekop

Latin America has taken center stage in our consciousness in recent years, and increasingly, we are being called to learn from its peoples. Understanding the history of Latin Americans is essential in order to understand what they are saying and what is happening in that part of the world. This book helps in that quest.

The author, born in Venezuela, is professor of philosophy at the University of the Andes in Merida (Venezuela), and he studied in the University of Louvain in Belgium between 1971 and 1977. He earned a doctorate in the

philosophy of religion and a licentiate in the sociology of religion which equip him well for the topic he addresses.

Maduro has found himself forced to try to understand how religion has functioned in the oppression of the Latin masses. He has also been constrained to discover whether religion can do anything to liberate them. Maduro is clearly a product of the cross currents of controversy regarding avenues to human liberation.

In the Foreword, Luis Ugalde also states the central problem which Maduro attempts to answer in the book: "Is it really impossible for religion to be the nucleus of popular resistance, something hope can feed on, a transforming goad to build a new world, in concert with all who long for, and on behalf of all who need, a new world?" (p. xxi).

Totally committed to Latin-American Catholicism, Maduro set out to understand whether Marxism, the solution for many more radical Catholics who have given up on the church, could not be formulated to be more in keeping with traditional Christian faith and still retain its revolutionary impetus. Maduro takes for granted that the "assumed incompatibility" between Marxism and Christianity was more historical than essential (p. xxxvii). The text of the book sets out to test this question.

In Part I the author addresses "The Problem of a Latin American Sociology of Religion" and attempts to analyze the methodology of studying religion sociologically. Maduro's contention is that the concepts, methodology, and theorizing of sociology of religion have to be differentiated according to the unique context of each case. Hence Latin-American sociology of religion is specific—the result of the specific history and forces and institutions of Latin America (pp. 3ff.). This perspective is critical in maintaining a nexus between Marxism and Christian socialism, which Maduro espouses.

The second part, consisting of ten chapters, is dedicated to showing how religion is a product of social conflicts. In short chapters, each dealing with a central issue (a heuristic device which other authors might emulate), the author treats the standard elements in a sociology of religion such as "Religion in Class Societies" and "Religion in a Complex Society." This section contains nothing essentially original or controversial, but Maduro's faithfulness to keeping in mind the historical bases for the dynamics of the interplay of religion and social forces is a point that needs constant reiteration.

Maduro then proceeds to show how religion as a major social institution is the causative factor of many conflicts and fragmentations. In Chapter 21 Maduro deals with the way religious interests of the laity and clergy conflict and inevitably create tensions and misunderstandings. Especially original is the chapter on how the church (Latin Roman Catholic in this case) has an economic system of its own. This orientation will strike some North American students as fairly quaint—until they stop to think about it a bit. Religious institutions in every context are involved in production and consumption of religious goods (pp. 99ff.).

In the concluding section Maduro focuses on how religion (again specifically Roman Catholicism in Latin America) is and can be an active factor in social conflicts. Maduro wisely proposes that religion can act both as a force for the entrenchment of domination by the privileged classes and as a perpetrator of transformation in favor of a new hegemony.

In the concluding two chapters Maduro proposes that religion can even be innovative and revolutionary. The revolutionary possibility is especially probable in a society where the population has a "preponderantly religious world view" (p. 140). This is reminiscent of the religion of blacks in southern USA.

An evaluation of this book is difficult, since the perspective from which it is analyzed or read makes so much difference. From the perspective of the person who wants to learn about the sociology of religion, relatively little that is not more easily comprehended in textbooks is available here. From the standpoint of a person wanting to know how Latin Americans view the discipline of sociology and its analysis of religion, this volume is useful. It is a fine example of how sociology as a discipline must be concerned about the historical antecedents and the consequences of any phenomenon, if it is to produce a relevant and coherent theory.

In the context of the attempt to show how Christianity and Marxism **can** be if not compatible, then at least helpful in explaining each other, this book is superb. The Christian church itself exhibits the elements of Marxist theory, according to Maduro, and if this can be understood and accepted, then the Christian church may indeed begin to discover that its hegemony is **not** inimical to Marxist-type forces, but in fact turns out to be revolutionary in the same way that **theoretical** Marxism espouses.

By particularizing religion in Latin America to an actual historically specific development, the author has forced both Christianity and Marxism to focus on the actual conditions of the people, and on this nexus both Christianity and Marxism agree: The human condition is central.

This approach will not be compatible for the more evangelical Christians who feel constrained to leave the Christian gospel on a spiritual plane. But they by and large have lived in countries which have treated them well. Liberation theology and sociology emerge "among the millions of human beings in Latin America today who suffer . . ." (p. xxv).

Calvin Redekop teaches sociology at Conrad Grebel College, Waterloo, Ontario.

Editorial

The final years of the twentieth century seem destined to be years of profound adjustment for the church. This fact in itself is not of particular note. The nearly 2,000 years of Christian history have seen the fortunes of the church change drastically from one epoch to another. What is noteworthy is the content and direction of this change.

At least three shifts which will directly affect the position of the church throughout the world are well on the way. First is the change in the center of Christian influence and population from north to south. This fact has manifold meanings. Nothing so clearly tells of the success of the modern missionary movement as the fact that the centers of Christian vitality are increasingly to be found in Africa, Latin America, and Asia. But the other half of the story is that a tired and jaded West is steadily repudiating the Christian faith in favor of no faith or other religions.

Second, the church has lost its majority status in the West. In so-called missionary lands the church has always been a minority. Some dream of a re-invigorated Christendom with the church once again wielding worldly power. But that seems largely a pipe dream, a phantom not worth pursuing.

Third, the church of the future is sailing into troubled waters in relation to the secular powers. The governments of this world do not welcome the presence of a vocal and vigorous religious minority which presses the claims for justice for the powerless, integrity in public life, and qualified loyalty to temporal power. More countries than wish to admit it do not afford religious freedom to their citizens. Even those governments that purport to grant religious toleration (i.e., they acknowledge the rights of religious groups to practice but not propagate their faith) find ways of whittling away at these privileges.

Whether we call such profound changes "paradigm shifts" or they are known by some other term, we know that we are steadily moving into a new day. In facing change two errors are to be avoided. The first error is that of mistaken perspective. We can approach these changes as if they have no precedent. This is simply untrue. One of the glories of the church is the way it has weathered the changing tides of history. There have been setbacks, to be sure, but also new periods of advance have flowed out of apparent failures. A second error is to take as our basis for evaluation what Paul Hiebert has called "steady-state" churches. The steady-state church is an illusion. In reality the church is either moving forward or backward. The only steady-state church is a dead church.

One of the pernicious but persistent notions underlying much missionary thought and practice has been that we can assume the task of evangelization has been completed once a church has been founded. The Old Testament teaches us that mission and renewal go hand in glove. When Israel lost its vision of its role in God's purposes—symbolized by turning to the worship of the gods—it fell on hard times spiritually. Renewal came at moments of crisis—including times of exile—and always resulted in a renewed sense of mission. Renewal which produces only a new inwardness is a half-loaf. Mission depends on renewal; but renewal that is authentic will result in mission.

One of the most important books to appear in recent months is a small paperback by Bishop Lesslie Newbigin entitled *The Other Side of 1984: Questions for the Churches* (WCC Risk Book, 1983). Since returning to Great Britain in 1974, after nearly forty years of service in India, Newbigin has been shocked by the "disappearance of hope" in the West. A second shock is the extent to which Christianity as practiced in the West is a syncretism of gospel and culture. Newbigin therefore raises probing questions designed to stir the churches to remove the graveclothes and face their true condition. He argues that only if the church strikes a genuinely missionary posture will the gospel be heard once more as a message of power and judgment.

Thus we are on the edge of a new era in the West when we can begin to acknowledge, and then act, on the fact that the West is a frontier for evangelization. If the West was ever evangelized—and the Radical Reformers of the sixteenth century challenged that sturdy Christendom notion—then it was never more than a job half-done. Wesley and Whitefield saw the masses of Great Britain in the eighteenth century as unevangelized. Christianity in that country remains the religion of the middle class.

We only compound misunderstanding when we declare any period or movement to be *The Last Age of Missions*. We are permitted to speak only of **the next age of mission**— the next step in God's unfolding purpose.—Wilbert R. Shenk

December 1984
Volume 12 Number 4

MISSION FOCUS

Bibliography of Mennonite Missions

This is a first attempt at a comprehensive bibliography of Mennonite and Brethren in Christ missions. No pretense is made as to its completeness. On the contrary, it is hoped readers will submit citations on items which have been missed. The project is on computer, and additions and changes can easily be made in future editions.

This bibliography does not include articles which have appeared in official organs such as *The Christian Leader, Evangelical Visitor, Gospel Herald, The Mennonite,* and *Mennonite Brethren Herald.* Three exceptions to this rule are the *Mennonite Bibliography, 1631-1961* (1977) compiled by Nelson P. Springer and A. J. Klassen, the *Bibliography of J. D. Graber's Writings* (1980) and the index to *Zionsbote* which has just been published (1984).

The intention has been to include all writings by and about Mennonite and Brethren in Christ missions. This includes manuscripts in typescript available in the Mennonite Historical Library, Goshen, Indiana. Materials in languages other than English have been much more difficult to trace.

A bibliography such as this poses the problem of definition. The goal has been to include all writings which deal with evangelism and missions as activities intended to share the gospel of Jesus Christ, incorporate believers into living fellowships, the processes of church development, and mission-church relations. Social action, relief and refugee services, and development have all been related to church development at certain points, but the focus of this bibliography remains on evangelism and mission action.

Merlin Becker-Hoover is the compiler of this bibliography and deserves our special thanks for developing this tool for the use of students and researchers.—Wilbert R. Shenk

How to use this bibliography

This Bibliography of Mennonite Missions contains a list of abbreviations used, followed by the bibliography and a topical index.

Bibliography by author

The main part of this bibliography is a listing of entries arranged (a) alphabetically by author, (b) chronologically, and (c) for items written or published within the same year by the same author, entries are listed alphabetically by title. (As additions are made to this bibliography, this last ordering will likely not hold.)

Entries each include:

a. author's name
b. date of publication (if available)
c. title of book or article
d. title of book or periodical if the entry is a chapter in another book or an article in a periodical
e. page numbers where article or chapter is found
f. a code for cross-referencing in the topical index.

Here is an example:

Shenk, Wilbert R.
1984a *The Church in Mission* Scottdale: HP [ShWR84a]

1984b "The 'Great Century' Reconsidered" *Missiology* 12:2, pp. 133-46; also in *AAM* (1984), pp. 158-77 [ShWR84b]

The code includes the first two letters of the author's last name, followed by initials of the author's first and middle names, if available, and the last two digits (plus letter if applicable) of the date of the entry. For agencies such as Mennonite Board of Missions which are listed as authors, the first two letters of the first word are coded like the last name of a person, followed by first letters of other key words, i.e. [MeBM64].

Bibliography index by topic

The index is divided into two main categories, (A) General Missions and (B) Area Studies. Some entries in the bibliography appear more than once, but this index does not represent a thorough cross-referencing of all entries. The order of entries in this topical index corresponds with the order in which they appear in the bibliography.

Revision of bibliography

Readers are encouraged to note items of discrepancy and confusion, omissions, and new articles and other publications which should appear in this bibliography. Revisions will be made periodically, and the availability of revised editions will be noted in *Mission Focus.*

Please send comments and inquiries to Mennonite Missions Bibliography, Mission Focus, Box 370, Elkhart, IN 46515-0370.

Mennonite Mission Bibliography (by author)

Adrian, Victor
1967 "The Missionary Message of the Old Testament" *CinM* pp.17-32 [AdV67]

Alberta Mennonite Women in Missions
1978 *History of Alberta Mennonite Women in Mission, 1947-77* [AlMWM78]

American Mennonite Mission, Dhamtari
1949 *The Love of Christ Hath Constrained Us* Scottdale: MPH [AmMM49]

Amstutz, W. and D.
1947 "Iets uit de geschiedenis van het Doopsgezinde Zendingsterrein op Java sinds 1908" *Uit verleden en heden van de Doopsgezinde Zending 1847-1947* Uitgegeven Vanwege de Zendingsstudie-Raad Door de Drukkerij van de Stichting Hoenderloo [AmW&47]

Amstuz, A.
1942 *Indruken van het Doopsgezind Zendingsveld op Java, gerude de eerste oorlogsjaren, 1940-1942* K. P. C. A. Gramberg [AmA42]

Amstuz, D.
1947 "Mededelingen over het Doopsgezind Zendinsterrein op Java Gedurende de Jaren 1940-1946," *Verslagen van het Doopsgezind Zendingsveld op Java over de Jaren 1940-1947* ed. by D. Amstuz and K. P. C. A. Gramberg, pp. 1-11 [AmD47]

Amstuz, D., and K. P. C. A. Gramberg (ed.)
1947 *Verslagen van het Doopsgezind Zendingsveld op Java over de Jaren 1940-1947* [AmD&47]

Anchak, G. Ronald
1975 *An Experience in the Paradox of Indigenous Church Building: A History of the Eastern Mennonite Mission in Tanganyika, 1934-1961* Dissertation from Michigan State University [AnGR75]
1978 "The Decision to Go to Tanganyika" *MQR* 52:248-64 [AnGR78]

Arthur D. J.
1968 *A New Vision for the Church Today* Hillsboro: MBM&S [ArDJ68]
1970 "Church Planting in the India Mennonite Brethren Field" *The Voice* 19.3:3-8 [ArDJ70]

Augsburger, David W.
1972 *Communicating Good News* Scottdale: HP [AuDW72]

Augsburger, Myron S.
1962 "Conversion in Anabaptist Thought" *MQR* 36:243-57 [AuMS62]
1964 *Invitation to Discipleship: The Message of Evangelism* Scottdale: HP [AuMS64]

Mennonite Mission Bibliography Abbreviations

AAM	*Anabaptism and Mission* (ed. by W. R. Shenk)
AMBS	Paper presented at Associated Mennonite Biblical Seminaries, Elkhart, Indiana
CCG	*The Challenge of Church Growth: A Symposium* (ed. by W. R. Shenk)
CinM	*The Church in Mission* (ed. by A. J. Klassen)
CMECP	Conference on Mennonite Educational and Cultural Problems
CRSMRO	Consultation on Relief, Service, and Missions Relationships Overseas
E&A	*Evangelicalism and Anabaptism* (ed. by C. N. Kraus)
ECG	*Exploring Church Growth* (ed. by W. R. Shenk)
EMQ	*Evangelical Missions Quarterly*
Goshen	Paper presented at Goshen College or Goshen Biblical Seminary, Goshen, Indiana
HP	Herald Press
IRM	*International Review of Mission*
KOP	*A Kingdom of Priests: The Church in New Nations* (ed. by W. R. Shenk)
F&LP	Faith and Life Press
MBM	Mennonite Board of Missions
MBMC	Mennonite Board of Missions and Charities
MBM&S	Mennonite Brethren Missions and Services
MBPH	Mennonite Brethren Publishing House
MCC	Mennonite Central Committee
MECG	*Missions, Evangelism, and Church Growth* (ed. by C. N. Kraus)
MF	*Mission Focus*
MFCI	*Mission Focus: Current Issues* (ed. by W. R. Shenk)
MPH	Mennonite Publishing House
M&PW	*Mission and the Peace Witness* (ed. by R. L. Ramseyer)
MQR	*Mennonite Quarterly Review*
PA	*Practical Anthropology*

December 1984 Volume 12 Number 4

MISSION FOCUS

50 Mennonite Mission Bibliography (by author)

69 Mennonite Mission Bibliography (by topic)

72 Mission Focus Index (Volume 12)

EDITORIAL COUNCIL
Editor Wilbert R. Shenk
Managing editor Willard E. Roth
Review editors Peter M. Hamm, Peter Fast
Other members Hans Kasdorf, Robert L. Ramseyer
Editorial assistant Merlin Becker-Hoover

MISSION FOCUS (ISSN 0164-4696) is published quarterly at 500 S. Main St., Elkhart, Indiana, by Mennonite Board of Missions. Single copies available without charge. Send correspondence to Box 370, Elkhart, IN 46515-0370. Second-class postage paid at Elkhart, Indiana, and at additional mailing offices. Lithographed in USA. Copyright 1984 by Mennonite Board of Missions. POSTMASTER: Send address changes to MISSION FOCUS, Box 370, Elkhart, IN 46515-0370.

1983 *Evangelism as Discipling* Scottdale: HP [AuMS83]

Baerg, R. M.
1967 "The Holy Spirit in Communication" *CinM* pp. 68-84 [BaRM67]

Bainton, Roland H.
1953 "The Great Commission" *Mennonite Life* October, pp. 183-89 [BaRH53]
1954 "The Enduring Witness" *Mennonite Life* April, pp. 83-90 [BaRH54]

Barkman, Gerald J.
1974 "The Founding of Mukedi Station in the Belgian Congo" Goshen [BaGJ74]

Barkman, Sue
1978 *Ever-Widening Circles* Steinbach: Evangelical Mennonite Church Board of Missions [BaS78]

Barrett, Lois
1982 "How Does an Ethnic Church Do Home Missions? The Experience of the General Conference Mennonite Church" *MF* 10:3, pp. 33-36 [BaL82]
1983 *The Vision and the Reality: The Story of Home Missions in the General Conference Mennonite Church* Newton: F&LP [BaL83]

Bartel, Floyd G.
1979 *A New Look at Church Growth* Newton: F&LP; Scottdale: HP [BaFG79]

Bartel, Hendrik Christian
1913 *A Short Review of the First Mennonite Mission in China: With a Testimony of the Workers* Tsao Hsien, Shantung: H. C. Bartel [BaHC13]

Bauer, Royal
1948a "History of the Mennonite Missions in the Central Provinces, India" Goshen [BaR48a]
1948b "The Mennonite Out-Reach" Goshen [BaR48b]

Bauman, Clarence
1967 "The Meaning of Christian Discipleship" *CinM* pp. 50-67 [BaC67]

Bauman, Ella G.
192? "Champa Hospital in the Making" Literature Commission of the Women's Home and Foreign Missionary Association, General Conference Mennonites [BaEG2?]

Bauman, Harold E.
1980 "Goals of Church Growth" *MECG* pp. 140-59 [BaHE80]

Beachy, Bertha
1982 "Reflections on Mennonite Mission Experience in Somalia" *MF* 10:4, p.52 [BeB82]

Beachy, Joni
1957 "History of the Northern Light Gospel Mission" Goshen [BeJ57]

Bean, Ruth
1947 "History of Evangelism in the Mennonite Church" Goshen [BeR47]

Beaver, R. Pierce
1963 "The Peace Witness in Christian Mission" *MQR* 37:96-112 [BeRP63]
1964 *Envoys of Peace: The Peace Witness in Christian World Mission* Grand Rapids: Eerdmans [BeRP64]
1977 "The Missions to Native Americans" *MF* 5:4, pp. 6-10; reprinted in *MFCI* (1980), pp. 222-34 [BeRP77]

Bechler, LeRoy
1955 "Facts, Considerations and Membership of Negroes in the Mennonite Church" Negro Evangelism Committee [BeL55]
1982 "Church Growth Among Blacks in the Mennonite Church 1897-1980" *MF* 10:3, pp. 39-42 [BeL82]

Beck, Carl C.
1967 "God Reconciles" *KOP* pp. 94-109 [BeCC67]

Beechy, Atlee
1963 "The Role of the Mennonite College in Education for World Mission" *Proceedings of the Fourteenth CMECP* Harrisonburg, Va., pp. 9-32 [BeA63]

Beechy, Winifred Nelson
1982 *The New China* Scottdale: HP [BeWN82]

Beiler, Edna
1967 *Uhuru! Freedom!: Children's Mission Study* Scottdale: HP [BeE67]
1968 *Mission: The Christian's Calling: Leader's Guide* Newton: F&LP; Scottdale: HP [BeE68]

Belete, Million
1965 "Evangelism for All" in Messages and Reports, Africa Mennonite Fellowship, Bulawayo, Rhodesia, March 3-10, 1965, pp. 24-25 [BeM65]

Bender, Kenneth
1962 "The Mennonite Witness among the Indians in Canada" [BeK62]

Bender, Urie A.
1965 *The Witness: Message, Method, Motivation* Scottdale: HP [BeUA65]

Bergman, Gene
1967 "An Evaluation of Foreign Service Experience" *Proceedings of the Sixteenth CMECP* Hesston, Kan., pp. 40-49 [BeG67]

Bergthold, D. F.
1933 *Licht und Schatten: Achtzehn Berichte von Arbeitern* Nagarkurnool, A. P., India: American Mennonite Brethren Mission [BeDF33]

Bertsche, James E.
1952 *Congo Wayside Glimpses* Chicago: Congo Inland Mission [BeJE52]
1965 "Congo Rebellion" *PA* 12:5, pp. 210-26 [BeJE65]
1966 "Kimbanguism: A Challenge to Missionary Statesmen" *PA* 13:1, pp. 13-33 [BeJE66]
1967 "The Shadow of Suffering" *KOP* pp. 124-39 [BeJE67]

Block, Tina
1965a "P. A. Penner: The Champa Sahibji" North Newton: Bethel College [BlT65a]
1965b "That They May Know Him: P. A. Penner's First Term in India, December 9, 1900 to March 10, 1909" North Newton: Bethel College [BlT65b]

Blosser, Don
1978 "Jesus at Nazareth: Jubilee and the Missionary Message (Luke 4:16-30)" *MF* 6:5, pp. 5-8; reprinted in *MFCI* (1980), pp. 29-40 [BlD78]

Bohn, Lori
1977 "Memorate of Adah Wenger of Bluffton, Ohio, Former Missionary to India" Goshen [BoL77]

Bomans, Vincent
1969 "Report on the Christ for All Evangelism Programme in Congo" in Africa Mennonite and Brethren in Christ Fellowship, pp. 9-10 [BoV69]

Bomberger, James R. (ed.)
1959 "God Led Us to West Africa" Elkhart: MBMC [BoJR59]

Bontrager, Ida B.
1978 *Ozark Parson* Harrisonburg, Va.: Christian Light Publications [BoIB78]

Bosch, David J.
1979 *A Spirituality of the Road* Scottdale: HP [BoDJ79]
1981a "Evangelism" *MF* 9:4, pp. 65-74 [BoDJ81a]
1981b "The Place of Mission in Theological Education" Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Studies, pp. 5-22 [BoDJ81b]

Boschman, Paul, and Takashi Yamada
1968 *Experiments in Church Growth* Japan Church Growth Research Association [BoP&68]

Brenneman, Virgil J.
1952 "The Bearing of Distinctive Doctrines and Practices on the Outreach of the Mennonite Church" Goshen [BrVJ52]

1974 "The Mennonite Diaspora in Our Mission Strategy" *MF* 3:2, pp. 8-15 [BrVJ74]

Britzel, H.
1915 "Op bezoek bij onze Doopsgezinde zending" Wormerveer [BrH15]

Brown, Henry J.
1929 *Chips of Experience* Witness Publishing House [BrHJ29]
1940 *The General Conference China Mennonite Mission* Tamingfu, Hopei: H. J. Brown [BrHJ40]
1943 *In Japanese Hands* North Newton: H. J. Brown [BrHJ43]

Brown, Hubert L.
1982 "Ministering in the Urban World" *MF* 10:2, pp. 17-18 [BrHL82]

Brubacher, Glenn
1974 "Mennonites and Evangelism" *MF* 2:4, pp. 1-5 [BrG74]

Brubaker, J. Allen
1978 "Effective Evangelism: An Opportunity in Communication?" *MF* 6:7, pp. 4-6 [BrJA78]

Brucks, Henry (ed.)
1981 *Looking at the Mennonite Brethren Church Evangelism and Church Growth* Board of Evangelism, Canadian Conference of the Mennonite Brethren Churches [BrH81]

Brunk, Aldine Carpenter
"Methods of Village Evangelism in India" Thesis at College of Missions, Indianapolis [BrAC??]
1930 "Missionary Administers an Indian Village" *MQR* 4:60-67 [BrAC30]

Brunk, George R., II
1953 "Jesus Christ Is Your Answer" Orrville, Ohio: *The Calvary Hour* [BrGR(2)53]
1967-68 "Some Changing Concepts in Twentieth-Century Evangelism," a résumé of his doctoral dissertation (1966) from Union Theological Seminary *The Sword and Trumpet* 35:4, pp. 5-11; 35:5, pp. 7-13,; 35:6, pp. 43-49; 35:7, pp. 47-53; 35:8, pp. 43-49; 35:9, pp. 41-49; 35:10, pp. 24-28; 35:11, pp. 29-32; 35:12, pp. 23-28; 36:1, pp. 23-32 [BrGR(2)67]

Brunk, George R., III
1978 "The Missionary Stance of the Church in 1 Peter" *MF* 6:5, pp. 1-4; reprinted in *MFCI* (1980), pp. 70-81 [BrGR(3)78]
1981 "Teaching New Testament from a Missional Perspective" with responses by Henry Poettcker and David W. Shenk, Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Studies, pp. 87-97 [BrGR(3)81]

Brunk, Twila Yoder
1980 *Together in the Lord: The Jamaica Mennonite Church, 1955-1980* Harrisonburg Va.: Virginia Mennonite Board of Missions and Charities [BrTY80]

Brunner, Paul Derstine
1954 "The Recent History of Franconia Conference Mission Activities" Goshen [BrPD54]

Buckwalter, Albert
1955a "Building the Church among the Toba Indians" *MQR* 29:263-75 [BuA55a]
1955b "Victory Toba Day" *PA* 2:5, pp. 136-38 [BuA55b]
1956 "How Do I Adjust to Giving? A Toba Analogy" *PA* 4:3, pp. 92- 95 [BuA56]

Buckwalter, Ralph
1982 "Reflecting on Thirty Years in Japan: An Outline" *MF* 10:1, pp. 11-12 [BuR82]

Burkhalter, Edward H.
1967 "A People Who Care" *KOP* pp. 80-93 [BuEH67]

Burkhalter, Martha R.
1925 "The Conversion of Garib" Missionary Literature, Women's Missionary Society of the General Conference Mennonite Church of North America [BuMR25]
1927 "A Fragment of Missionary Life" Missionary Literature, Women's Missionary Society of the General Conference Mennonite Church of North America [BuMR27]

Burkhard, Mary Yoder
192? "Basna Boarding School" Newton: General Conference Church [BuMY2?]
1936 *Life and Letters of Jacob Burkhard, Missionary to India* Scottdale: HP [BuMY36]

Burkhart, Irvin E.
1929 "The Call of Africa" Elkhart: MBMC [BuIE29]
1940 *The World Goal of Bible Missions* Scottdale: MPH [BuIE40]

Burkholder, J. Lawrence
1975 "Notes on the Theological Meaning of China" *MF* 4:3, pp. 1- 5; reprinted in *MFCI* (1980), pp. 235-43 [BuJL75]
1977 "Rethinking Life and Mission in Light of the Chinese Experience" Paper from the China Conference at Notre Dame University [BuJL77]

Byler, B. Frank
1944 "A Survey of the Influences and Efforts of Evangelistic Meetings Among the Mennonites of Logan and Champaign Counties, Ohio" Goshen [ByBF44]
1983 "The Choele Choel Experience in Argentina" *MF* 11:2, pp. 20- 22 [ByBF83]

Byler, Dennis
1983 "Community-Centered Evangelism in Light of Acts 2-15" *MF* 11:1, pp. 1-4 [ByD83]
1984 "Proclamation and Culture: A Biblical Perspective" *MF* 12:2, pp. 33-37 [ByD84]

Chao, Jonathan T'ien-en
1977 "Crucial Issues in Leadership Training: A Chinese Perspective" *MF* 5:5, pp. F-O; reprinted in *MFCI* (1980), pp. 379-408 [ChJT77]
1984 "The Witness of a Suffering Church" *MF* 12:2, pp. 17-21; reprinted from *China and the Church Today* 5:5 (1983) [ChJT84]

Charles, Howard H.
1972 "The Gospel and Mission Strategy" *MF* 1:1, pp. 1-5; reprinted in *MFCI* (1980), pp. 82-89 [ChHH72]

Chosei, Kabira
1983 "Why Don't More Japanese Become Christians?" *MF* 11:3, pp. 36-39 [ChK83]

Christano, Charles
1982 "PIPKA: An Indonesian Response to Mission" *International Bulletin of Missionary Research* 6:4 (October) pp. 169-72 [ChC82]

Claassen, Sara Ann
1962 "Evangelistic Methods of General Conference Mennonite City Churches and Their Success" Goshen [ClSA62]

Climenhaga, Arthur M.
1963 "The Role of Foreign Service and Foreign Study in Education for World Mission" *Proceedings of the Fourteenth CMECP* Harrisonburg, Va., pp. 33-46 [ClAM63]
1964 "Africa—The Challenge of a Dilemma" Chicago: CRSMRO pp. 33- 42 [ClAM64]
1966 "Mission and Neo-Universalism" *The Church's Worldwide Mission* ed. by Harold Lindsell, Waco, Tex.: Word Books [ClAM66]

Conference on Evangelism (Vineland, Ont.)
1956 *Referate und Ergebnisse der Untersucheingen über Evangelisation:* Abgehalten auf der Studienkonferenz in Vineland am 26.-28. Juni 1956 [CoE56]

Consultation on Relief, Service, and Missions Relationships Overseas

1964 *Proceedings of the Consultation on Relief, Service, and Missions Relationships Overseas* Chicago: Council of Mission Board Secretaries and MCC [CoRSMRO64]

Council on Overseas Missions, Eastern Mennonite Board of Missions and Charities, MBM, Mennonite Brethren Board of Missions and Services, MCC
1974 *Mennonite Churches in Asia* nine leaflets, Newton: F&LP; Scottdale: HP [CoOM&74]

De Leon, Lupe
1978 "A New Thrust in Urban Missions" *MF* 6:4, pp. 1-3 [DeL78]

Dester, Herbert E.
1946a *About Hinduism* Literature Committee of the Women's Missionary Association of the General Conference Mennonites [DeHE46a]
1946b *The Bible and the Orient* Literature Committee of the Women's Missionary Association of the General Conference Mennonites [DeHE46b]

Dick, J. J.
1940 *From Exile in Russia into Mission Work in India* Gretna, Man.: J. J. Dick [DiJJ40]

Dickey, Dale Franklin
1980 *The Tent Evangelism Movement of the Mennonite Church: A Dramatic Analysis* Dissertation at Bowling Green State University [DiDF80]

Doopsgezinde Zendingsvereeniging
1936 *20 Jaar Arbeid op Donorodjo* Amsterdam: Doopsgezinde Zendingsvereeniging [DoZ36]
1947 *Uit verlegen en heden van de Doopsgezinde zending: Jubileum- Uitgave van de Doopsgezinde Zendings-Vereniging, 1847-1947* Amsterdam: Doopsgezinde Zendings-Vereniging [DoZ47]

Driedger, Leo; J. Winfield Fretz; and Donovan E. Smucker
1978 "A Tale of Two Strategies: Mennonites in Chicago and Winnipeg" *MQR* 52:4, pp. 294-311 [DrL&78]

Driver, John H.
1951 "The Witness of the Mennonite Church in Puerto Rico" Goshen [DrJH51]
1976 *Community and Commitment* Scottdale: HP [DrJH76]
1978 "Paul and Mission" *MF* 6:3, pp. 5-12; reprinted in *MFCI* (1980), pp. 47-69 [DrJH78]
1979 "Mission—from a Believers Church Perspective" with responses by Takashi Yamada, George R. Brunk, II, John S. Pobee, Stephen C. Knapp, Roelf S. Kuitse, Hugo Zorrilla, and Virgil A. Olsen *MF* 7:1, pp. 1-11 [DrJH79]
1980 "Salvation in the Synoptic Gospels" *MF* 8:2, pp. 33-37 [DrJH80]
1981 *Becoming God's Community* Elgin: Brethren Press; Nappanee, Ind.: Evangel Press; Newton: F&LP; Scottdale: MPH [DrJH81]
1983 "Mission: Salt, Light, and Covenant Law" *MF* 11:3, pp. 33-36 [DrJH83]

Duerksen, Martin
1964 "Glimpses of Latin America" *Proceedings of the CRSMRO* [DuM64]

Dyck, Cornelius J.
1981 "Teaching Church History from a Missional Perspective" Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Studies, pp. 121-30 [DyCJ81]
1984 "The Anabaptist Understanding of the Good News" *AAM* pp. 24-39; originally presented at the First Asia Mennonite Conference at Dhamtari, M. P., India, October 1971 [DyCJ84]

Dyck, Cornelius J.; Robert S. Kreider; and John A. Lapp
The Mennonite Central Committee Story Scottdale:HP
1980a Volume 1: *From the Files of MCC: About Origins, Russia (USSR), Refugee Work* . . . [DyCJ&80a]
1980b Volume 2: *Responding to Worldwide Needs: In Europe, The Middle East, Africa, Asia* . . . [DyCJ&80b]
1980c Volume 3: *Witness and Service in North America: Peace Witness, Mental Health, Voluntary Service* . . . [DyCJ&80c]
1981 Volume 4: *Something Meaningful for God* [DyCJ&81]

Dyck, Peter J.
1970 "A Theology of Service" MQR 44:3, pp. 262-80 [DyPJ70]

Dyck, Susie Brucks
1983 *To God Be the Glory: My Life as God's Servant in Africa* Clearbrook, B. C.: S. Dyck [DySB83]

Eagle, Kenneth (pseud.)
1973 *Cry of the Northland* Harrisonburg, Va.: Christian Light Publications [EaK73]
1976 *Answering the Cry* Harrisonburg, Va.: Christian Light Publications [EaK76]

Eash, Amos M.
1916 *After Ten Years, A Brief Report on the First Ten Years of Work of the Twenty-Sixth Street Mennonite Mission, 1906-1916* Chicago: A.M. Eash [EaAM16]

Eastern Mennonite Board of Missions and Charities
1980 *Pilgrimage In Mission: Theological Reflections, Context and Implications of Our Pilgrimage in Mission* Salunga, Pa.: Eastern Mennonite Board of Missions and Charities [EaMBMC80]

Eby, John W.
1976 "The Institutionalization of the Church" *MF* 4:5, pp. 1-10 [EbJW76]

Eby, Omar
1965 *Sense and Incense* Scottdale: HP [EbO65]
1968 *A Whisper in a Dry Land: A Biography of Merlin Grove, Martyr for Muslims in Somalia* Scottdale: HP [EbO68]
1972 *How Full the River* Scottdale: HP [EbO72]

Engle, Anna R., John A. Climenhaga, and Leoda A. Buckwalter
1950 *There Is No Difference: God Works in Africa and India* Nappanee, Ind.: E. V. Publishing House [EnAR&50]

Enns, Arno W.
1971 "The Mennonite Church" *Men, Milieu, and Mission in Argentina: A Close Look at Church Growth* Grand Rapids: Eerdmans [EnAW71]

Epp, Margaret A.
1959 *No-hand Sam and Other Missionary Stories* Hillsboro: MBPH [EpMA59]
1963 *But God Hath Chosen: The Story of John and Mary Dyck* Hillsboro: Board of Missions of the Conference of the MB Church [EpMA63]
1969 *This Mountain is Mine* Chicago: Moody Press [EpMA69]
1973 *Into All the World: The Story of the Missionary Outreach of Prairie Bible Institute* Three Hills, Alta.: Prairie Press [EpMA73]
1978 *8., Tulpengasse: A Church Blossoms in Vienna* Winnipeg: The Christian Press [EpMA78]

Erb, A. H.
1927 "Mennonite Church and Hospital Work" *MQR* 1:1, pp. 28-33 [ErAH27]

Erb, Alta Mae
1920 *Our Home Missions: Briefly Setting Forth Conditions as Found in Both Rural and City Districts Touching the Mission Activities of the Mennonite Church and Conveniently Ar-*

ranged for Both Class and Private Study Scottdale: MPH [ErAM20]
1937 *Studies in Mennonite City Missions* Scottdale: MPH [ErAM37]
Erb, Alta Mae, and Winifred Erb Paul
1961 *Christian Friends in Latin America: Mission Studies for Children* Scottdale: HP [ErAM&61]
Erb, Paul
1965 *Our Neighbors South and North: A Textbook for the Study of Mennonite Missions on the Perimeter of North America* Scottdale: HP [ErP65]
Esau, Mrs. H. T.
1948 *The Story of Our Mission Fields* Hillsboro: Board of Foreign Missions, The Conference of the Mennonite Brethren Church of North America [EsHT48]
1954 *First Sixty Years of Mennonite Brethren Missions* Hillsboro: MBPH [EsHT54]
Esch, Carolyn Weaver (writer); Levi C. Hartzler (ed.)
1956 *Mennonite Board of Missions and Charities 1906-1956* Elkhart: [EsCW56]
Escobar, Samuel E., and John Driver
1978 *Christian Mission and Social Justice* Scottdale: HP [EsSE&78]
Eshleman, J. Lester and Lois
1983 "Understanding Health and Disease in Africa" *MF* 11:3, pp. 41-43 [EsJL&83]
Eshleman, Merle W.
1951 *Africa Answers* Scottdale: MPH [EsMW51]
Ewert, David
1956 "Schools and Missions" *The Voice* 5.3:12-15; 5.4:4-9 [EwD56]
1957 "Revival and Missions" *The Voice* 6.3:10-14; 6.4:9-13 [EwD57]
1966 "Eschatology and Missions" *The Voice* 15.2:10-13; 15.3:3-6; 15.4: 13-17 [EwD66]
1967 "The Biblical Concept of the Church" *CinM* pp. 33-49 [EwD67]
1970 "The Covenant Community and Mission" *Consultation on Anabaptist-Mennonite Theology*, ed. by A. J. Klassen, Fresno: Council of Mennonite Seminaries, pp. 127-47 [EwD70]
1981 "Evangelism by Lifestyle" *MF* 9:4, pp. 78-82 [EwD81]

Fast, Aganetha
1937 *Missionary Life in China* Newton: Foreign Mission Board of the General Conference of the Mennonite Church of North America [FaA37]
1970 *Out of My Attic: Stories of Missionary Life* Freeman, S.D.: Pine Hill Press [FaA70]
1972 *The Power of Christ's Love in China* Newton: F&LP [FaA72]
Fast, Heinold
1982 "Das Täuferische Verständnis des Missionsbefelhls Jesu" *Mennonitisches Jahrbuch 1982* pp.9-18; reprinted as "The Anabaptist Understanding of Jesus' Great Commission" in *MF* 11:1 (1983), pp. 4-7 [FaH82]
Fehderau, Harold W.
1960 "Approaching Language Learning" *PA* 7:30-35 [FeHW60]
1961a "Concerning a Culturally Relevant Witness in Congo" *PA* 8:71-76 [FeHW61a]
1961b "Enthusiastic Christianity in an African Church" *PA* 8:279-80 [FeHW61b]
1961c "Missionary Endeavor and Anthropology" *PA* 8:221-23 [FeHW61c]
1961d "Planting the Church in Congo, and the Emerging Situation Today" *PA* 8:25-30 [FeHW61d]
1962 "Kimbanguism: Prophetic Christianity in Congo" *PA* 9:157-78 [FeHW62]
1963 "Keys to Cultural Insights" *PA* 10:193-98 [FeHW63]
1966 "Translating the Bible into Kituba" Hillsboro: MB Church Missions [FeHW66]
1967 "Missions and the Younger Churches" *CinM* pp. 266-85 [FeHW67]
Fehderau, Harold W., and Clarence Hiebert
1967 *A Report on Kimbanguists: A Visit to Some Kimbanguists in the Congo, January 29-February 5, 1967* [FeHW&67]
Foote, Paulina
1962 *God's Hand over My Nineteen Years in China* Hillsboro: MBPH [FoP62]
Friesen, Albert W. D.
1982 "A Methodology in the Development of Indigenous Hymnody" *Missiology* 10:1, pp. 83-96 [FrAWD82]
Friesen, Delores H.
1967 "Worship—Important and Real" *KOP* pp. 52-65 [FrDH67]
Friesen, Dorothy
1979 "The Church in Burma" *MF* 7:4, pp.61-67 [FrD79]
Friesen, J. Stanley
1973 "The Significance of Indigenous Movements for the Study of Church Growth" *CCG* pp. 79-106 [FrJS73]
Friesen, Paul A.
1947 "Relief Work an Evangelical Witness" Goshen [FrPA47]

Gaede, Harold E., and Ruth Wiens
1955 *Mennonite Brethren Missions in Japan* Hillsboro: MBPH [GaHE&55]
Gallardo, José
1984 "Ethics and Mission" *AAM* pp. 137-57 [GaJ84]
Garde, Michael
1977 "Irish Theology" *MF* 6:1, pp. 5-9; reprinted in *MFCI* (1980), pp. 200-211 [GaM77]
General Conference Mennonite Church
1929 *Twenty-five Years with God in India* Berne, Ind.: Mennonite Book Concern [GeCMC29]
1941a *Home Missions* Literature Committee of the Women's Home and Foreign Missionary Association [GeCM41a]
1941b *Other Sheep I Have . . . A Handbook on Church Evangelism* [GeCMC41b]
1950 *Kotare and Other Mission Stories from Our General Conference Mission Fields* Newton: Literature Committee of the Women's Missionary Associaton and the Curriculum Committee of the Board of Education [GeCMC50]
1957 *Emphasis on Evangelism* Newton: Committee on Evangelism of the General Conference Board of Missions [GeCMC57]
1961 *Japan Witness: The Story of General Conference Mennonite Missions in Japan* Newton: F&LP [GeCMC61]
1964 *Speak for Your Faith!: "Ye Are . . . Witnesses"* Committee on Evangelism [GeCMC64]
Gerber, Lowell
1977 "A Survey Concerning the Subject of Evangelism among Thirty- four Selected Members of the Associated Mennonite Biblical Seminaries Community" Elkhart: AMBS [GeL77]
Gerber, Vergil (ed.)
1971 *Missions in Creative Tension* Pasadena: William Carey Library [GeV71]
Gerner, Georg Gottfried
1973 *Der Gebrauch der Heiligen Schrift in der oberdeutschen Täuferbewegung* Thesis at University of Heidelberg [GeGG73]
Gingerich, Melvin
1962 "Mennonite Central Committee

Assignment in Japan, 1955-1957" Goshen [GiM62]
1963a "A Church Extension Study" Goshen: Historical and Research Committee of Mennonite General Conference [GiM63a]
1963b "The Mennonite Women's Missionary Society" *MQR* 37 (April-July) [GiM63b]
1964 "A Perspective of North American Mennonite Overseas Outreach 1890-1963" *Proceedings of the CRSMRO* pp. 18-32 [GiM64]
1965 "North American Mennonite Overseas Outreach in Perspective 1890-1965" *MQR* 39:262-79 [GiM65]
1970 "A Mennonite Central Committee Bibliography" *MQR* 44:3, pp. 334-40 [GiM70]

Gingerich, Ray C.
1980 *The Mission Impulse of Early Swiss and South German-Austrian Anabaptism* Dissertation from Vanderbilt University, Nashville, Tenn. [GiRC80]

Gingerich, Simon G.
1974 "Toward Creative Strategy in Church Extension" *MF* 3:2, pp. 1-7 [GiSG74]

Glass, Esther Eby
1966 *Our City Neighbors* Newton: F&LP; Scottdale: HP [GlEE66]

Goering, Gladys V.
1980 *Women in Search of Mission: A History of the General Conference Mennonite Women's Organization* Newton: F&LP [GoGV80]

Goering, Mrs. S. J.
1940 *Mission Work in China* n.p. [GoSJ40]

Good, Mary M.
1955 *The Mennonite Church in India: A Study of the First Five Decades of Mission Work in India by the Mennonite Church in America and the Establishing of the Mennonite Church in India* Elkhart: MBMC [GoMM55]

Graber, Christian L.
1964 *The Coming of the Moros: From Spears to Pruning Hooks* Scottdale: HP [GrCL64]

Graber, J. D.
194? *We Enter Japan: A Statement of Historical Development, Present Progress, Plans, Ideals, and Description of Our Mennonite Mission in Japan* Elkhart: MBMC [GrJD4?]
1947 *We Enter China: A Statement of Historical Development, Present Progress, Plans, Ideals, and Description of Our Mennonite Mission in China* Elkhart: MBMC [GrJD47]
1957 "Anabaptism Expressed in Missions and Social Service" *The Recovery of the Anabaptist Vision* ed. by Guy F. Hershberger, pp. 152-66 [GrJD57]
1959 "Policies and Problems of Intercultural Relations of Mennonites on the Mission Field" *Proceedings of the Twelfth CMECP* Elkhart, pp. 113-22 [GrJD59]
1960 *The Church Apostolic* Scottdale: HP [GrJD60]
1963 "The Mennonite Church-World Dialogue, Yesterday and Today" *Proceedings of the Fourteenth CMECP* Harrisonburg, Va., pp. 47-57 [GrJD63]
1973 "Motivating for Mission" *MF* 1:4, pp. 1-5 [GrJD73]
1975 "To Proclaim or to Serve? *MF* 3:3, pp. 1-8; reprinted as "Proclamation and Service" in *MFCI* (1980), pp. 105-17 [GrJD75]
1980 *Bibliography of J.D. Graber's Printed Writings with Index*, by Steven D. Reschley, and Barbara Nelson, Elkhart: MBM [ReSD&80]

Graber, Mrs. J. D., and Mrs. Lee H. Kanagy
1957 *Harvest in Japan: A Statement of Historical Development, Present Progress, Plans, Ideals, and Description of the Mennonite Witness in Tokyo and Hokkaido, Japan* Elkhart: MBMC [GrMrs.JD&57]

Gramberg, K. P. C. A
1947 "Iets over de Lotgevallen van de Medische Zendingsposten op het Doopsgezinde Zendingsveld van Mei 1940-Augustus 1943" *Verslagen van het Doopsgezind Zendingsveld op Java over de Jaren 1940-1947* edited by D. Amstuz and K. P. C. A. Gramberg, pp. 11-17 [GrKPCA47]

Graybill, J. Paul
1950 *Jewish Evangelsim* first edition, Lancaster: Mennonite Bible School Board of Lancaster Conference [GrJP50]
1962 *Jewish Evangelism* second edition, Lancaster: Christian Education Board of Lancaster Mennonite Conference [GrJP62]

Gross, Leonard
1984 "Sixteenth-Century Hutterian Mission" *AAM* pp. 97-118 [GrL84]

Haarer, Paul W.
1950 "Mennonite Missions in the Upper Peninsula of Michigan" Goshen [HaPW50]

Habegger, Howard J.
1975 "Moratorium: Retreat or Renewal for World Mission" Ventnor, N.J.: Overseas Missions Study Center [HaHJ75]
1976 "The New Mission Era" *Mennonite Life* 34:2, pp. 5-20 [HaHJ76]
1980 "Toward Doing Justice in Christian Missions" *MF* 8:1, pp. 1- 9 [HaHJ80]

Habegger, Lois R.
1959 *Cheyenne Trails: A History of Mennonites and Cheyennes in Montana* Newton: Mennonite Publications Office [HaLR59]

Haines, Joseph
1980 "Thoughts in Nazareth on the Festival of the Annunciation" *MF* 8:3, pp. 68 [HaJ80]

Hamm, Peter M.
1967 "A Reappraisal of Christianity's Confrontation with Other Religions *CinM* pp. 222-50 [HaPM67]
1970a *India Mennonite Brethren Church Statistical Report, 1970* Shamshabad, India: Mennonite Brethren Mission [HaPM70a]
1970b "The Mennonite Brethren Church in India" *The Voice* 19.4:5- 14 [HaPM70b]
1972 "Creative Tensions in Mennonite Brethren Church-Missions Relations" *Direction* 1.2:47-57 [HaPM72]
1978 "Economic Ascendancy and the Mission of the Church" *Direction* 7.2:3-14 [HaPM78]
1983 "Breaking the Power Habit: Imperatives for Multinational Mission" *EMQ* 19:3 pp. 180-89 [HaPM83]
1984 "Missionary Burnout—A Desirable Ideal?" *MF* 12:1, pp. 7-11 [HaPM84]

Hamm, Peter, and Adolf Ens
1979 "Mennonite Mission Bibliography" *MF* 7:1, pp. 12-18 [HaP&79]

Harder, Gustav (ed.)
1915 *A Review of the Rise and Progress of the Mission Activities of the General Conference of Mennonites of North America* Newton: Board of Foreign Missions [HaG15]

Harder, Helmut
1981 "Teaching Theology from a Missional Perspective" with responses by Richard C. Detweiler and Howard Loewen, Elkhart: Occasional Papers of the Council of Mennonite Seminaries and the Institute of Mennonite Studies, pp. 107-120 [HaH81]

Harder, Leland
1955 "Evangelizing the Urban Industrial

Worker" *Proceedings of the Tenth CMECP* Chicago, pp. 53-63 [HaL55]
1960 "The Mennonite Witness in an Urban World" *MQR* 34:275-89 [HaL60]
1981 "Patterns of Leadership in Urban Exile" *MF* 9:2, pp. 26-30 [HaL81]

Harnish, Robert
1951 "What Place Do and Should Rural Missions Have in Our Missionary Effort?" Goshen [HaR51]

Hartman, Dorothy
1955 "Early Protestant Missions in South America" Goshen [HaD55]

Haury, David A. *The Quiet Demonstration: The Mennonite Mission in Gulfport, Mississippi* Newton: F&LP [HaDA??]

Haury, Samuel S.
1981 *Letters Concerning the Spread of the Gospel in the Heathen World* Scottdale: HP; originally printed in 1877 as *Briefe über die Unsbreitung des Evangeliums in der Heidenwelt* [HaSS81]

Heatwole, Kenneth M.
1947 "The Foreign Medical Missions in the Mennonite Church" Goshen [HeKM47]

Hershberger, Andrew
1980 *Into the Highways and Hedges: Amish Mennonite Aid Mission Report* Plain City, Ohio: Amish Mennonite Aid [HeA80]

Hershberger, Guy F.
1970 "Historical Background to the Formation of the Mennonite Central Committee" *MQR* 44:3, pp. 213-44 [HeGF70]

Hershberger, G. F. (ed.)
1957 *The Recovery of the Anabaptist Vision* Scottdale: HP [HeGF57]

Hershey, T. K.
1961 *I'd Do It Again* Elkhart: MBMC [HeTK61]

Hess, J. Daniel
1980 *From the Other's Point of View: Perspectives from North and South of the Rio Grande* Scottdale: HP [HeJD80]

Hess, Mahlon M.
1957 "Africa Political Systems and African Church Polity" *PA* 4:5, pp. 170-84 [HeMM57]
1967 "Finding God's Way Together" *KOP* pp. 66-79 [HeMM67]

Hiebert, Clarence
1967 "World Missions and Ministries of Compassion" *CinM* pp. 345- 60 [HiC67]

Hiebert, Clarence, and Rosemary Wyse
1978 *International Songbook* Lombard, Ill.: Mennonite World Conference [HiC&78]

Hiebert, D. Edmond
1967 "Christian Literature and Missions" *CinM* pp. 319-28 [HiDE67]

Hiebert, Frances
1982 "Missionary Women as Models in the Cross-Cultural Context" *Missiology* 10:4, pp. 455-60 [HiF82]

Hiebert, N. N.
1914? *Missions-Album aus der Mission der Mennoniten Brüdergemeinde von Nord Amerika* Hillsboro: MBPH [HiNN14]

Hiebert, Paul G.
1967 "Missions and the Understanding of Culture" *CinM* pp. 251-65 [HiPG67]
1969 "Caste and Personal Rank in an Indian Village: An Extension in Techniques" *American Anthropologist* 71:434-53 [HiPG69]
1971 *Konduru: Structure and Integration in a South Indian Village* Minneapolis: University of Minnesota Press [HiPG71]
1973 "Cultural Relativism and Theological Absolutes" *Direction* 2:2-6 [HiPG73]
1976 *Cultural Anthropology* Philadelphia: Lippincott, reprinted (1983) by Baker Book House, Grand Rapids [HiPG76]
1978 "Missions and Anthropology: A Love/Hate Relationship" *Missiology* 6:166-80 [HiPG78]
1979 "Sets and Structures: A Study of Church Patterns" *New Horizons in World Mission* ed. by D. J. Hesselgrave, Grand Rapids: Baker [HiPG79]
1981 "Contextualization's Challenge to Theological Education" with response by Calvin E. Shenk, Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Studies, pp. 32-47 [HiPG81]
1982a "The Bicultural Bridge" *MF* 10:1, pp. 1-6 [HiPG82a]
1982b "The Flaw of the Excluded Middle" *Missiology* 10:1, pp. 35- 47 [HiPG82b]
1982c "India: The Politicization of a Sacred Society" *Religions and Societies: Asia and the Middle East* ed. by Carlo Caldarola, Berlin: Mouton [HiPG82c]
1983a "The Category 'Christian' in the Mission Task" *IRM* 72:287, pp. 421-27 [HiPG83a]
1983b "Missions and the Renewal of the Church" *ECG* pp. 157-67 [HiPG83b]
1983c "Karma and Other Explanation Traditions in a South Indian Village" *Karma: An Anthropological Inquiry* ed. by C. F. Keyes and E. V. Daniel, Berkeley: University of California Press [HiPG83c]
1984a "Barrett and Beyond" *Missiology* 12:1, pp. 63-68 [HiPG84a]
1984b "Critical Contextualization" *Missiology* 12:3, pp. 287-96 [HiPG84b]

Hiebert, Waldo D.
1967 "The Caring Ministry of the Church" *CinM* pp. 381-95 [HiWD67]

Hoekema, Alle G.
1978 "Pieter Jansz (1820-1904)—First Mennonite Missionary to Java" *MQR* 52:1, pp. 58-76 [HoAG78]
1980 "From Undertone to Dominant Chord?: A Preliminary Snapshot of Mennonite Witness in the Netherlands" *MF* 8:4, pp. 75-79; reprinted from *Doopsgezinde Bijdragen* June 1980 [HoAG80]
1983 "Recent Church Growth in Indonesia" *ECG* pp. 24-36 [HoAG83]

Holsinger, Justus G.
1952 *Serving Rural Puerto Rico: A History of Eight Years of Service by the Mennonite Church* Scottdale: HP [HoJG52]
1982 *Mennonite Work in Puerto Rico 1943-1981* Elkhart: MBM [HoJG82]

Holsopple, Mary Jacie "History of the Rural Mission Work of the Mennonite Church as Established in the Osage River District or Later Known as the Lake of the Ozarks" Goshen [HoMJ??]

Hooge, Katie (ed.)
1977 *The History of the Canadian Women in Mission 1952-77* Winnipeg: Canadian Women in Mission [HoK77]

Horsch, John
1920 *The Modernist View of Missions* Scottdale: Fundamental Truth Depot [HoJ20]

Hostetler, John Andrew
1953 "The Impact of Contemporary Mennonite Evangelistic Outreach on the Larger Society *MQR* 27:305-30 [HoJA53]
1954 *The Sociology of Mennonite Evangelism* Scottdale: HP [HoJA54]

Hostetler, Jonathan J.
1946 "A Study in Mennonite City Missions" Goshen [HoJJ46]

Hostetler, S. Jay
1951 *We Enter Bihar, India: A Statement*

of Historical Development, Present Progress, Plans, Ideals, and Description of Our Mennonite Mission in Bihar, India, 1940-1950 Elkhart: MBMC [HoSJ51]
1979 *The Mennonite Church in Ghana 1957-1964, Memoirs* Elkhart: MBM [HoSJ79]

Hostetter, B. Charles
1956 "The Missing Missions" Harrisonburg, Va.: The Mennonite Hour [HoBC56]
1957 "The Missionary Is You" Harrisonburg, Va.: The Mennonite Hour [HoBC57]

Hostetter, John Norman
1967 *Mission Education in a Changing Society: Brethren in Christ Mission Education in Southern Rhodesia, Africa, 1899-1959* Dissertation at the State University of New York at Buffalo [HoJN67]

Howe, Allan H.
1973 "The Church: Its Growth and Mission" *CCG* pp. 49-64 [HoAH73]

Illinois District Mission Board
1919 *Report of Dedicatory Service and Missionary Conference Held at the Home Mission, Chicago, Ill., January 5th, 6th & 7th, 1919* [IlDMB19]

Jacobs, Donald R.
1966 *Christian Theology in Africa* Mt. Joy, Pa.: D. R. Jacobs [JaDR66]
1977 "Where Are We in Overseas Missions" *MF* 5:5, pp. 1-5 [JaDR77]
1982 "The Church Takes Root in Africa" *MF* 10:4, pp. 49-51 [JaDR82]
1983a *Pilgrimage in Mission* Scottdale: HP [JaDR83a]
1983b "Trends and Problems in Theological Education in Newer Churches" *MF* 11:4, pp. 49-51 [JaDR83b]

Jacobs, Donald R., and Jacob A. Loewen
1974 "Anthropologists and Missionaries Face to Face" *Missiology* 2:2, pp. 161-74 [JaDR&74]

Jansz, Pieter
1859 "The Time Has Come" [JaP1859]
1863 *De Koloniën Nederland ten Vloek of ten Zegen? Eene Stem uit Java* Amsterdam: Hi Höveker, translated for *EMQ* 54:2, pp. 85-105 [JaP1863]
1874 *Landontginning en evangelisatie op Java; een voorstel aan devrienden van het Godsrijk. Uitgegeven ten voordeele der Doopsgezinde Vereeniging ter Devordering der Evangelieverbreiding in de Nederlandsche Overzeesche Bezittingen* Amsterdam: Hövekei Szoon [JaP1874]

Janzen, Abraham Ewell
1947 *Foreign Missions: Africa* Hillsboro: MB Board of Foreign Missions [JaAE47]
1948a *Foreign Missions, India: The American Mennonite Brethren Mission in India, 1898-1948* Hillsboro: Board of Foreign Missions [JaAE48a]
1948b *Foreign Missions: Mennonite Brethren Mission, Brazil* Hillsboro: Board of Foreign Missions [JaAE48b]
1948c *Foreign Missions: Mennonite Brethren Mission to the Paraguay Chaco Indians* Hillsboro: Board of Foreign Missions [JaAE48c]
1949 *Foreign Missions: Mennonite Brethren Mission in West China* Hillsboro: Board of Foreign Missions [JaAE49]
1950 *Survey of Five of the Mission Fields of the Conference of the Mennonite Brethren Church of North America* Hillsboro: Board of Foreign Missions [JaAE50]
1952 *Foreign Missions: Mennonite Brethren Mission, Colombia* Hillsboro: Board of Foreign Missions [JaAE52]
1955 *The Andhra Mennonite Brethren Church in India, 1904-1954* Hillsboro: Board of Foreign Missions [JaAE55]
1962 *The Moro's Spear* Hillsboro: Board of Foreign Missions [JaAE62]
1967 "The Development of Missionary Dynamic Among American Mennonite Brethren" *CinM* pp. 155-77 [JaAE67]

Janzen, Heinz
1953 "The General Conference Mennonite Mission in India" [JaH53]

Janzen, Waldemar
1968 "Foreign Mission Interest of the Mennonites in Russia before World War I" *MQR* 42:57-67 [JaW68]

Jensma, Theodoor Erik
1968 *Doopsgezinde zending in Indonesië* 'sGravenhage Boekencentrum [JeTE68]

Jeschke, Marlin
1980 "A Christian Approach to Marxism" *MF* 8:3, pp. 45-50 [JeM80]

Juhnke, James C.
1979 *A People of Mission: A History of General Conference Mennonite Overseas Missions* Newton: F&LP [JuJC79]
1980 "General Conference Mennonite Missions to the American Indians in the Late Nineteenth Century" *MQR* 54:2, pp. 117-34 [JuJC80]

Kanagy, Lee H.
1950 "Rural Missions in the Indiana-Michigan and South Central Conference" Goshen [KaLH50]

Kasdorf, Hans
1969 "Proclamation and Social Concern in Missions" *The Journal of Church and Society* 1:24-32 [KaH69]
1974a "Miracle, Mystery, Authority" *EMQ* 10:2 pp. 178-88 [KaH74a]
1974b "Obedience and the Great Commission in the Protestant Reformation: A Missing Chapter in Mission History" unpublished paper, Pasadena: Fuller Theological Seminary [KaH74b]
1975 "Anabaptists and the Great Commission in the Reformation" *Direction* April, pp. 169-73 [KaH75]
1976 *Gemeindewachstum als missionarisches Ziel: Ein Konzept für Gemeinde- und Missionsarbeit* Bad Liebenzel: Verlag der Liebenzeller Mission [KaH76]
1978 "Church Mission through the Ages: A Historical Model" unpublished paper, Fresno, Calif. [KaH78]
1979 "Luther's Bible: A Dynamic Equivalent Translation and Germanizing Force" *Missiology* 6:2, pp. 213-34 [KaH79]
1980a *Christian Conversion in Context* Scottdale: HP [KaH80a]
1980b "Gustav Warneck: His Life and Labor" *Missiology* 8:3, pp. 405-25 [KaH80b]
1980c "The Legacy of Gustav Warneck" *Occasional Bulletin of Missionary Research* 4:3 pp. 102-107 [KaH80c]
1980d "The Reformation and Mission: A Bibliographical Survey of Secondary Literature" *Occasional Bulletin of Missionary Research* 4:4 pp. 169-73 [KaH80d]
1981 "Missio Dei: Historical and Theological Perspectives" Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Studies, pp. 25-31 [KaH81]
1984 "The Anabaptist Approach to Mission" *AAM* pp. 51-69 [KaH84]

Kauffman, Joseph Irvin
1956 "People of Non-Mennonite Descent

in Mennonite Missions in Central North America" Goshen [KaJI56]
Kauffman, Milo
1940 *Personal Work—For Use in Summer Bible School Course for Youth of High School Age* Scottdale: MPH [KaM40]
Kauffman, Nelson E.
1965 "A Plan for Study and Action Designed to Make Witnessing a Part of the Routine of Life for Members of the Congregation" Goshen [KaNE65]
1967 *During-the-Week Witnessing: A Guide for Study and Action* Elkhart: MBMC [KaNE67]
Kaufman, Edmund George
1925 "The Present Situation in China and the Student Movement" Bluffton, Ohio: Women's Missionary Society, First Mennonite Church [KaEG25]
1931 *The Development of the Missionary and Philanthropic Interest among the Mennonites of North America* Berne, Ind.: The Mennonite Book Concern [KaEG31]
Kaufman, James Norman
1963 *Walks and Talks in Hindustan* Goshen: J. N. Kaufman [KaJN63]
Kaufman, Orlo
1966 "The Gulfport Story: Accent on Challenge" Newton: Board of Missions of the General Conference Mennonite Church [KaO66]
Keeney, William
1964 "Issues Affecting Our Task—Europe, North Africa" Chicago: CRSMRO pp. 67-74 [KeW64]
Kehl, Alice
1956a "Bible Training School—Its Need and Function on the Mission Field: Major Study on the Bragado Bible School, Argentina" [KeA56a]
1956b "The Central Argentina Mennonite Church" [KeA56b]
Kehler, Larry
1967 "A Profile of Mennonite Personnel Involved in International Experience" *Proceedings of the Sixteenth CMECP* Hesston, Kan., pp. 9-39 [KeL67]
1970 "The Many Activities of the Mennonite Central Committee *MQR* 44:3, pp. 298-315 [KeL70]
Keidel, Eudene
1978 *African Fables That Teach About God* Scottdale: HP [KeE78]
1981 *African Fables That Teach About God, Book II* Scottdale: HP [KeE81]
Keidel, Levi O.
1969 *Footsteps to Freedom* Chicago: Moody Press [KeLO69]
1971 *Stop Treating Me Like God* Carol Stream, Ill.: Creation House [KeLO77]
1975 *Black Samson: An African's Astounding Pilgrimage to Personhood* Carol Stream, Ill.: Creation House [KeLO75]
1977 *War to Be One*" Grand Rapids: Zondervan [KeLO77]
1979 *Caught in the Crossfire: The Trials and Triumphs of African Believers through an Era of Tribulation* Scottdale: HP [KeLO79]
1984 *A Survey of the Relevance of Non-Rational Motoric and Psychic Phenomena to Personal Christian Experience* Thesis at Trinity Evangelical Divinity School, Deerfield, Ill. [KeLO84]
Keidel, Perry
1980a "Christ is the Answer?" *MF* 8:3, p. 57 [KeP80a]
1980b "The Cries of Creation" *MF* 8:1, pp. 10-11 [KeP80b]
King, John
1955 "A Program of Church Expansion through I-W" Goshen [KiJC55]
Klassen, A. J. (ed.)
1967 *The Church in Mission: A Sixtieth Anniversary Tribute to J. B. Toews* Fresno: MB Board of Christian Literature [KlAJ67]
1970 *Consultation on Anabaptist-Mennonite Theology* Fresno: Council of Mennonite Seminaries [KlAJ70]
Klassen, Annie
1976 *Mountains Removed* Altona, Man.: D. W. Friesen [KlA76]
Klassen, James
1977 "Walking with Vietnamese Christians" *MF* 6:2, pp. 4-8; reprinted in *MFCI* (1980), pp. 322-38 [KlJ77]
Klassen, Peter J.
1967 "The Anabaptist-Mennonite Witness Through Mutual Aid" *CinM* pp. 101-14 [KlPJ67]
Klassen, William
1953 "Menno Simons' Theology of Evangelism" Goshen [KlW53]
1982 "Mennonites in Canada: Taking Their Place in Society" *IRM* 71:283, pp. 315-19 [KlW82]
Kniss, Fred
1984 "Some Thoughts on Change in Mennonite Missions" *MF* 12:2, pp. 37-40 [KnF84]
Kniss, Paul G.
1967 "The Strength of Fellowship" *KOP* pp. 38-51 [KnPG67]
Konrad, George G.
1967 "Institutional Education and the Mission of the Church" *CinM* pp. 205-21 [KoGG67]
Krass, Alfred C.
1982 *Evangelizing Neopagan North America: The Word that Frees* Scottdale: HP [KrAC82]
Kratz, James D.
1974 "Training for Ministry and Mission" *MF* 2:5, pp. 1-7 [KrJD74]
1977 "Facing the Problem of Aid to International Students" *EMQ* 13:3 pp. 163-71 [KrJD77]
Kraus, C. Norman
"The Mennonite Outreach Through Literature" Goshen [KrCN??]
1970 "A Theological Perspective on Health Care" Goshen [KrCN70]
1972 *The Healing Christ: Social Services and the Evangelical Mission* Scottdale: HP [KrCN72]
1977 "Authentic Witness—A Call for Reappraisal" *MF* 5:4, pp. 1- 6; reprinted in *MFCI* (1980), pp. 169-85 [KrCN77]
1979 *The Authentic Witness: Credibility and Authority* Grand Rapids: Eerdmans [KrCN79]
1980a "Introduction: Evangelism, Missions, and Church Growth" *MECG* pp. 11-32 [KrCN80a]
1980b "Today's Gospel of Salvation" *MECG* pp. 59-81 [KrCN80b]
Kraus, C. Norman (ed.)
1979 *Evangelicalism and Anabaptism* Scottdale: HP [KrCNed79]
1980 *Missions, Evangelism, and Church Growth* Scottdale: HP [KrCNed80]
Kraybill, J. Nelson
1978 "The Birth of the Chicago Mennonite Mexican Mission" Goshen [KrJN78]
Kraybill, Paul N.
1959 "The Relationship of the Mennonite Central Committee Relief and Service Program and Mennonite Missions" *MQR* 33:60-68 [KrPN59]
1976 "Where . . . in Home Missions?" *MF* 5:2, pp. 7-12 [KrPN76]
1981 "Bad History Is Better than None" *MF* 9:1, pp. 11-12 [KrPN81]
Kraybill, Paul N., and William T. Snyder
1964 "Identification of Areas where the Interests of the Mission and Service Agencies Converge" Chicago: CRSMRO pp. 84-92 [KrPN&64]
Kraybill, Paul N. (ed.)
1964a *Called to Be Sent: Fifty Years in Mission* Scottdale: HP [KrPNed64a]
1964b *Proceedings of Consultation on Relief, Service and Missions Relationships Overseas* Akron, Pa.: MCC [KrPNed64b]
1978 *Mennonite World Handbook: A Survey of Mennonite and Brethren in Christ Churches* Lombard, Ill.:

Mennonite World Conference [KrPNed78]

Kreider, Robert
1963 "Christian Vocation in the Light of World Needs" *Proceedings of the Fourteenth CMECP* Harrisonburg, Va., pp. 58-65 [KrR63]
1970 "The Impact of MCC Service on American Mennonites" *MQR* 44: 3, pp. 245-61 [KrR70]

Kreider, Roy
1960 *Judaism Meets Christ: Guiding Principles for the Christian- Jewish Encounter* Scottdale: HP [KrR60]
1964a "Communicating the Christian Message in Non-Christian Cultures" Mt. Pleasant, Pa.: Message at the Laurelville Missionary Conference, July 21, 1964 [KrR64a]
1964b "Issues Affecting Christian Work in the Middle East" Chicago: CRSMRO, pp. 75-83 [KrR64b]
1965 "Methods of Evangelism Employed by Mennonite Workers among the Jewish People in the U.S.A." Goshen [KrR65]
1979 "The Christian Approach to the Jew" unpublished paper for the Mennonite Mission Study Fellowship [KrR79]

Kuitse, Roelf S.
1981a "Mission(s) and Theological Education: Missio Dei" Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Studies, pp. 23-24 [KuRS81a]
1981b "When Christians and Muslims Meet" *MF* 9:1, pp. 1-4 [KuRS81b]
1984 "The Way of Hope" *MF* 12:3, pp. 40-42 [KuRS84]

Lambert, George
1896 *Around the Globe and through Bible Lands: Notes and Observations* Elkhart: Mennonite Publishing Company [LaG1896]
1898 *India, the Horror-Stricken Empire* Elkhart: Mennonite Publishing Company [LaG1898]

Lambert, Rose
1911 *Hadjin and the Armenian Massacres* Chicago: Fleming H. Revell Company [LaR11]

Landis, Ira D.
1938 *The Missionary Movement among Lancaster Conference Mennonites* Scottdale: Eastern Mennonite Board of Missions and Charities [LaID38]

Lapp, George Jay
1921 *Our Mission in India: A Brief History of the American Mennonite Mission at Dhamtari, C. P., India, Together with Facts Throwing Light upon India as a Mission Field* Scottdale: MPH [LaGJ21]
1938 *The Christian Church and Rural India: A Report on Christian Rural Reconstruction and Welfare Service by the Christian Forces of India and Burma* Calcutta: Y.M.C.A. Publishing House [LaGJ38]

Lapp, John A.
1963 "Dialogue with Communists: From the Point of View of the Christian" *Proceedings of the Fourteenth CMECP* Harrisonburg, Va., pp. 99-108 [LaJA63]
1970 "The Peace Mission of the Mennonite Central Committee *MQR* 44:3, pp. 281-97 [LaJA70]
1972 *The Mennonite Church in India, 1897-1962* Scottdale: HP [LaJA72]
1976 "Missions, Missionaries, and the Political Process" Newton: General Conference Mennonite Church Commission on Overseas Ministries Missionary Retreat 1976 [LaJA76]

Laurense, Leo
1972 *125 Jahre Zuzammenarbeit in der Mennonitischen Mission: 1847-1972* Europaisches Mennonitisches Evangelisations Komitee [LaL72]

Leatherman, Catherine
1967 "The Church Nurtures" *KOP* pp. 110-23 [LeC67]

Lehman, Martin Clifford
1939 *Our Mission Work in India* Elkhart: MBMC [LeMC39]

Lehn, Cornelia
1983 *I Heard Good News Today: Stories for Children* Newton: F&LP [LeC83]

Liechty, Anna V.
1954 "God Giveth the Increase" Goshen [LiAV54]

Lind, Millard C.
1981 "Teaching Old Testament from a Missional Perspective" with response by David W. Shenk, Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Studies, pp. 67-86 [LiMC81]
1982 "Refocusing Theological Education to Mission: The Old Testament and Contextualization" *Missiology* 10:2, pp. 141-60 [LiMC82]

Lindsey, Robert L.
1980 "Dialogue or Mission or . . .?" *MF* 8:4, pp. 80-83 [LiRL80]

Littell, Franklin H.
1947 "The Anabaptist Theology of Missions" *MQR* 21:5-17; reprinted in *AAM* (1984), pp. 13-23 [LiFH47]
1950 *Anabaptist View of the Church* Boston: Starr King Press [LiFH50]
1952 *The Anabaptist View of the Church, an Introduction to Sectarian Protestantism* Philadelphia: American Society of Church History [LiFH52]
1959 "Protestantism and the Great Commission" *Southwestern Journal of Theology* New Series 2:26-43 [LiFH59]
1964 *The Origins of Sectarian Protestantism: A Study of the Anabaptist View of the Church* New York: Macmillan [LiFH64]

Loewen, Harold
1974 *The Recruitment of Workers for Evangelism and Church Expansion in the Mennonite Brethren Church* Thesis from Mennonite Brethren Biblical Seminary [LoH74]

Loewen, Jacob A.
1961a "Good News for the Waunana" *PA* 8:6, pp. 275-78 [LoJA61a]
1961b "Research in Cross-Cultural Communication" *Proceedings of the Thirteenth CMECP* Hillsboro, Kan., pp. 101-14 [LoJA61b]
1962 "A Choco Indian in Hillsboro, Kansas" *PA* 9:3, pp. 129-33 [LoJA62]
1963 "The Church Among the Choco of Panama" PA 10:3, pp. 97-109 [LoJA63]
1964a "Bible Stories: Message and Matrix" *PA* 11:2, pp 49-54,60 [LoJA64a]
1964b "The Choco and Their Spirit World" *PA* 11:97-104 [LoJA64b]
1964c "The Church: Indigenous and Ecumenical" *PA* 11:6, pp. 241-58 [LoJA64c]
1964d "Problems in Latin America that Missions Should Face" Chicago: CRSMRO pp. 63-64 [LoJA64d]
1964e "Reciprocity in Identification" *PA* 11:4, pp. 145-60 [LoJA64e]
1964f "Sponsorship: The Difference between Good News and Propaganda" *PA* 11:5, pp. 193-203 [LoJA64f]
1964g *Research Report on the Question of Settling the Lengua and Chulupi Indians in the Paraguayan Chaco* Akron, Pa.: MCC [LoJA64g]
1965a "Field, Term, and Timing in Missionary Method" *PA* 12:1, pp. 1-21 [LoJA65a]
1965b "Language: Vernacular, Trade, or National?" *PA* 12:97-106 [LoJA65b]
1965c "Literacy: Bridge in Choco Evangelism" *PA* 12:2, pp. 76-84 [LoJA65c]
1965d "A Mennonite Encounter with the 'Innermost' of the Lengua Indians"

MQR 39:40-67 [LoJA65d]
1965e "Missionaries and Anthropologist Cooperate in Research" *PA* 12:4, pp. 158-90 [LoJA65e]
1965f "Self-exposure: Bridge to Fellowship" *PA* 12:49-62 [LoJA65f]
1965g "The Way to First Class: Revolution or Conversion?" *PA* 12:5, pp. 193-209 [LoJA65g]
1966a "Lengua Indians and Their 'Innermost' " *PA* 13:252-72 [LoJA66a]
1966b "The Question in the Communication of the Gospel" *PA* 13:5, pp. 213-26 [LoJA66b]
1967a *The Christian Encounter with Culture* Monrovia, Ca.: World Vision International [LoJA67a]
1967b "Lengua Festivals and Functional Substitutes" *PA* 14:1, pp. 15-36 [LoJA67b]
1967c "Missions and the Problems of Cultural Background" *CinM* pp. 286-318 [LoJA67c]
1967d "Religion, Drives, and the Place Where It Itches" *PA* 14:2, pp. 49-72 [LoJA67d]
1967e "Role, Self-Image, and Missionary Communication: The Missionary Role" *Journal of Church and Society* 3:3-22 [LoJA67e]
1967f "Socialization, Social Control, and the Indigenous Church" *Journal of Church and Society* 3:37-63 [LoJA67f]
1968a "Confession in the Indigenous Church" *Journal of Church and Society* 4:49-62 [LoJA68a]
1968b "From Tribal Society to National Church" *PA* 15:3, pp. 97-111 [LoJA68b]
1968c "The Indigenous Church and Resocialization" *PA* 15:5, pp. 193-204 [LoJA68c]
1968d "Mission to Smaller Tribes: Challenge, Problems, and Responsibility" *PA* 15:2, pp. 49-62 [LoJA68d]
1968e "Socialization and Social Control: A Résumé of Processes" *PA* 15:4, pp. 145-56 [LoJA68e]
1968f "Why Minority Languages Persist or Die" *PA* 15:8-15 [LoJA68f]
1969a "Confession, Catharsis, and Healing" *PA* 16:2, pp. 63-74 [LoJA69a]
1969b "Confession, in the Indigenous Church" *PA* 16:3, pp. 114-27 [LoJA69b]
1969c "Mythology and Missions" *PA* 16:147-92 [LoJA69c]
1969d "Socialization and Conversion in the Ongoing Church" *PA* 16:1, pp. 1-17 [LoJA69d]
1970a "Four Kinds of Forgiveness" *PA* 17:4, pp. 153-67 [LoJA70a]
1970b "A Message for Missionaries from Mopass" *PA* 17:1, pp. 16-27 [LoJA70b]
1970c "The Social Context of Guilt and Forgiveness" *PA* 17:2, pp. 80-96 [LoJA70c]
1972 "Language that Communicates" *EMQ* 8:3 pp. 147-52 [LoJA72]
1973 "Leadership in the Choco Church" *Missiology* 1:1, pp. 73-90 [LoJA73]
1975 *Culture and Human Values: Christian Intervention in Anthropological Perspective: Selections from the Writings of Jacob A. Loewen* South Pasadena: William Carey Library [LoJA75]
1976a "Mission Churches, Independent Churches, and Felt Needs in Africa" *Missiology* 4:4, pp. 405-25 [LoJA76a]
1976b "Roles: Relating to an Alien Social Structure" *Missiology* 4:2, pp. 217-42 [LoJA76b]

Loewen, Jacob A., and Anne
1967a "The 'Missionary' Role" *PA* 14:193-208 [LoJA&67a]
1967b "Role, Self-image and Missionary Communication" *PA* 14:145-60 [LoJA&67b]

Loewen, J. A.; Albert Buckwalter; and James Kratz
1965 "Shamanism, Illness, and Power in Toba Church Life" *PA* 12:6, pp. 250-80 [LoJA&65]

Loewen, Jacob A., and F. Glenn Prunty
1966 "Aureliano: Profile of a Prophet" *PA* 13:5, pp. 213-26 [LoJA&66]

Loewen, Melvin
1970 *Three Score—The Story of an Emerging Church in Central Africa* Elkhart: Congo Inland Mission [LoM70]

Lohrenz, Gerhard
1962 "The Mennonites of Russia and the Great Commission" *A Legacy of Faith* edited by C. J. Dyck, Newton: F&LP, pp. 171-91 [LoG62]

Lohrenz, H. W. (ed.)
1936 *Unsere Mission in Indien: Berichte von Arbeitern* Hillsboro: AMB Mission [LoHW36]
1939 *Our Work among the Telugus* Hillsboro: AMB Mission [LoHW39]

Lohrenz, J. H.
1956 *What God Hath Wrought!* Hillsboro: MB Board of Foreign Missions [LoJH56]
1963 *A Life for Christ in India: Mrs. Maria Lohrenz, 1892-1962* Hillsboro: MB Board of Missions [LoJH63]

Malagar, P. J.
1950 "Building an Indigenous Church in India" [MaPJ50]

Malagar, P. J. (ed.)
1972 *Official Report of the First Asia Mennonite Conference* Dhamtari: Asia Mennonite Conference [MaPJed72]

Mann, Wendelin
1952 "Singing in Evangelism" *The Voice* 1.1:14-16 [MaW52]

Martens, Elmer A.
1967 "Facing the Mission of the Church at Home" *CinM* pp. 178-204 [MaEA67]

Martens, Phyllis
1971 *The Mustard Tree: The Story of Mennonite Brethren Missions* Fresno: MB Board of Christian Education [MaP71]

Martin, Earl S.
1978 *Reaching the Other Side* New York: Crown Publishers, Inc. [MaES78]

Martin, Luke S.
1977a "An Evaluation of a Generation of Mennonite Mission, Service and Peacemaking in Vietnam 1954-76" MCC, MCC Peace Section, Eastern Mennonite Board of Missions and Charities [MaLS77a]
1977b "Implications of the Vietnam Experience for World Mission" *MF* 6:2, pp. 9-15; reprinted in *MFCI* (1980), pp. 339-59 [MaLS77b]
1978 "Mennonites in Vietnam and God's New Creation" *Southeast Asia Journal of Theology* 19:1, pp. 42-51 [MaLS78]

McCammon, Dorothy S.
1953 *We Tried to Stay* Scottdale: HP [McCDS53]

McDonald, Dennis
1973 "Call to Costly Grace: A New Look at the Great Commission" *Post-American* Vol. 2, January-February, pp. 6-7 [McDD73]

McFadden, Jr., Dwight J.
1978 "The Plight of the Burned Out Pastor" *MF* 6:4, pp. 4-6; reprinted in *MFCI* (1980), pp. 409-17 [McFDJ78]

McGavran, Donald
1973 Book review of *The Mennonite Church in India* by John A. Lapp *Missiology* 1:523-25 [McGD73]

McPhee, Arthur G.
1978a *Friendship Evangelism: The Caring Way to Share Your Faith* Grand Rapids: Zondervan [McPAG78a]
1978b "Towards a Theology of Communication" *MF* 6:7, pp. 1-3 [McPAG78b]

Meihuizen, H. W.
1984 "The Missionary Zeal of the Early Anabaptists" *AAM* pp. 88-96 (trans-

lated and reprinted from *Doopsgezind Jaarboekje 1980*) [MeHW84]
Mennonite Board of Missions
1901- Annual reports, published regularly since 1901, Elkhart: MBM [MeBM01-]
1917 *Addresses Delivered at the First General Missionary Conference Held under the Auspices of the Mennonite Board of Missions and Charities at Forks Church near Middlebury, Ind., Dec. 24-26, 1917* Scottdale: MPH [MeBM17]
1926 *Building on the Rock . . . An Account of the First Quarter of a Century of Mission Work Done by the American Mennonite Mission, Dhamtari, C.P., India, 1899-1924* Scottdale: MPH [MeBM26]
1950 *We Study Japan: A Guide of Six Lessons for Adults and Juniors* Elkhart: MBMC [MeBM50]
1958 *Beginnings at Araguacema* Elkhart: MBMC [MeBM58]
1975 *Being God's Missionary Community: Reflections on Mennonite Missions 1945-75* Elkhart: MBM [MeBM75]
1978 *A Theology of Mission in Outline* Elkhart: MBM; also printed in *MF* 6:5, pp. 9-13 [MeBM78]
1981 "Ministry Among African Independent Churches" *MF* 9:3, p. 64 [MeBM81]
Mennonite Brethren Board of Foreign Missions *Mission Study Guide* Hillsboro: Board of Foreign Missions of the Mennonite Brethren Church [MeBBFM??]
1945 *Foreign Missions* Hillsboro: Board of Foreign Missions of the Mennonite Brethren Church [MeBBFM45]
1946 *Foreign Missions* Hillsboro: Board of Foreign Missions of the Mennonite Brethren Church [MeBBFM46]
1955 *The Andhra Mennonite Brethren Church in India 1904-1954 by Our India Missionaries* Hillsboro: Board of Foreign Missions of the Mennonite Brethren Church [MeBBFM55]
Mennonite Central Committee (ed.)
1976 *Evangelism: Good News or Bad* MCC [MeCC76]
Mennonite Church
1949 *The Love of Christ Hath Constrained Us: Celebrating the Fiftieth Anniversary of the American Mennonite Mission, Dhamtari, Central Province, India, 1899-1949* Scottdale: MPH [MeC49]
Mennonite Research Foundation
1953 "The Evangelistic Outreach of the Mennonite Church" Goshen [MeRF53]
Men's Missionary Conference
1917 *Report of Men's Missionary Conference Held in Chicago, Illinois, December 12 and 13, 1917,* A. H. Leaman, Secretary [MeMC17]
Metzler, James E.
1977 "Vietnam: I Wouldn't Do It Again" *MF* 6:2, pp. 1-3; reprinted in *MFCI* (1980), pp. 313-21 [MeJE77]
1979 "Shalom is the Mission" *M&PW* pp. 36-51 [MeJE79]
Miller, Elmer S.
1973 "The Christian Missionary: Agent of Secularization" *Missiology* 1:99-107 [MiES73]
Miller, Ernest E.
1928 "The Place of Educational Work in India" Elkhart: MBMC [MiEE28]
Miller, John Melvin
1976 *A Study of the Missiological Problem of Cultural Adaptation and Its Manifestation in Certain Evangelical Churches in Sinaloa, Mexico* Dallas: PhD Thesis, Southern Methodist University [MiJM76]
1981 "Theological Education in Mission(s) Perspective: Retrospect and Prospect" Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Seminaries, pp. 131-33 [MiJM81]
Miller, Larry
1980 "Synthesis: The Missionary Vision for the Believers Church in the Years Ahead" Paper presented at the Mennonite Missionary Colloquium in Barcelona, Spain, April 10-13, 1980 [MiL80]
Miller, Marlin E.
1975 "The Anabaptist Street Worker and Power" Paper at a Mennonite Community Workers' Seminar, December 1975 [MiME75]
1979 "The Gospel of Peace" *M&PW* pp. 9-23; also printed in *MF* 6:1 (1977), pp. 1-9 [MiME79]
Miller, Marvin J.
1978 *The Case for a Tentmaking Ministry* Elkhart: MBM; originally presented as "Pros and Cons of a Tent-Making Ministry" at the 15th Hayama Missionary Seminar, Amagi Sanso, Japan (1974) [MiMJ78]
Miller, Paul M.
1950 "Can a Non-resistant Christian be an Effective Evangelist in War Time?" Goshen [MiPM50]
1955 "The Application of Group Dynamics to Fellowship Evangelism" Thesis at Southern Baptist Theological Seminary [MiPM55]
1957a "How Can a Fellowship Group Remain Evangelistic?" Goshen [MiPM57a]
1957b "Should the Mennonite Church Have a Program of Church Extension Evangelism, and What Part Should the Bible Schools Have in It?" Goshen [MiPM57b]
1958 *Group Dynamics in Evangelism* Scottdale: HP [MiPM58]
1961 "Research on Communicating Our Faith Through Public Worship" *Proceedings of the Thirteenth CMECP* Hillsboro, Kan., pp. 88-100 [MiPM61]
1969a *Equipping for Ministry in East Africa* Scottdale: HP; Soni, Tanzania: The Vuga Press [MiPM69a]
1969b "Evangelism by the Life-style of the Congregation" Elkhart: AMBS [MiPM69b]
197?a "Evangelism in a Changing World" Elkhart: AMBS [MiPM7?a]
197?b "A Theology of Evangelism" Elkhart: AMBS [MiPM7?b]
1972 "Evangelism by the Life-style of the Congregation: An Inductive Study of Evangelism as Pictured in the Pastoral Epistles" Elkhart: AMBS; reprinted in *MF* 9:4 (1981), pp 75-77 [MiPM72]
1973 "A Shape for the Congregation of the Future" *MF* 2:2, pp. 1-5; reprinted in *MFCI* (1980), pp. 418-26 [MiPM73]
1974 "Choosing Leaders in the Congregation" *MF* 2:3, pp. 1-10 [MiPM74]
1978 "Reverencing God's Image" *MF* 6:6, pp. 11-14 [MiPM78]
Miller, Samuel E.
1952 "History of Mennonite Missions in Latin America" Goshen [MiSE52]
Miller, Vern L.
1951 "Negro Evangelism" Goshen [MiVL51]
1970 *The City: What Is It Really Like?* Scottdale: HP [MiVL70]
1980 "Evangelizing in the Central City: Problems and Possibilities" *MECG* pp. 123-39 [MiVL80]
Mininger, Jacob D.
1938 *Exalting Christ in the City: Or, the Why, What and How of City Missions* Scottdale: HP [MiJD38]
Mosemann, John H.
1961 "Call to Mission" Johnstown, Pa.: Message at Mennonite General Conference [MoJH61]
Moyer, Carson
1955 "The Expansion of Home Missions

in the Mennonite Church" Goshen [MoC55]

Moyer, Samuel T.
194? "Sirpatti and His Baby Boy" Literature Committee of the Women's Home and Foreign Missionary Association of the General Conference Mennonites [MoST4?]
1941 *With Christ on the Edge of the Jungle* Berne, Ind.: Mennonite Book Concern [MoST41]
1947 *Janjgir: Two Stories of the Opening and Four Stories Illustrating Some of the Present Day Work of the Janjgir Mission Station, C. P., India* [MoST47]
1970 *They Heard the Call* Newton: F&LP [MoST70]

Mulder, A.
1947 "Uit het verleden van de Doopsgezinde Zending" *Uit verleden en heden van de Doopsgezinde Zending 1847-1947* Uitgegeven Vanwege de Zendingsstudie-Raad door de Drukkerij van de Stichting Hoenderloo, pp. 3-23 [MuA47]

Mumaw, John R.
1951 "The Mennonite Witness in the Southern Highlands" *Proceedings of the Eighth CMECP* Grantham, Pa., pp. 71-79 [MuJR51]
1964 "Our Common Task—The Ministry of Reconciliation" Chicago: CRSMRO, pp. 8-17 [MuJR64]

Nachtigal-Franz, S.
1947 "Het Doopsgezinde Zendingsterrein op Sumatra sinds 1908" *Uit verleden en heden van de Doopsgezinde Zending 1847-1947* Uitgegeven Vanwege de Zendingsstudie-Raad door de Drukkerij van de Stichting Hoenderloo, pp. 52-54 [NaS47]

Neff, Christian (ed.)
1936 *Der Allgemeine Kongress der Mennoniten gehalten in Amsterdam, Elspeet, Witmarsum (Holland)* Karlsruhe: H. Schneider [NeC36]

Nelson, Barbara
1977 "Virginia Mennonite Mission Work in West Virginia, to 1900" Elkhart: AMBS [NeB77]

Nelson, Boyd
1967 *What Makes Service Christian?* New York: Friendship Press [NeB67]
1976 "Institutionalization: Some Questions" *MF* 4:5, pp. 10-15 [NeB76]

Neufeld, Arnie
1975 "The Anabaptist Theology of Missions" unpublished paper at Fresno: Mennonite Brethren Biblical Seminary [NeA75]

Neufeld, John T.
1978 "Mennonite Work in Chicago Prior to 1961" Goshen [NeJT78]

Nickel, Arnold
1969 *General Conference Mennonite Mission and Service Personnel in Overseas Ministries* San Aselmo, Calif.: San Fransisco Theological Seminary [NiA69]

Nightingale, David
1967 "Radio and Literature in World Missions" *CinM* pp. 329-44 [NiD67]

Nikkel, Mrs. Mary
1961 *Conquest for Christ: A Study of Mennonite Brethren Missions* Hillsboro: MBPH [NiM61]

Nussbaum, Stan
1978 "The Missionary's Safety in the Face of Pain, Danger and Death" *EMQ* 14:2 pp. 77-81 [NuS78]

Nyce, Dorothy Yoder
1976 "The Wholeness of the Gospel" Newton: General Conference Mennonite Church Commission on Overseas Ministries Missionary Retreat 1976 [NyDY76]

Nydam, C.
193? *De Doopsgezinde Zending* Uitgave der Propaganda Commissie v.d. Doopsgezinde Zending [NyC3?]

Oosterwal, Gottfried
1975 "New Religious Movements: A Challenge to Mission" *MF* 3:5, pp. 1-11; reprinted in *MFCI* (1980), pp. 244-64 [OoG75]
1979 "Mission in the Year 2000" *MF* 7:2, pp. 27-30 [OoG79]

Ortiz, José M.
1977 "Church Growth Among Spanish-Speaking North Americans" *MF* 5:3, pp. 1-4; reprinted in *MFCI* (1980), pp. 442-52 [OrJM77]

Osborne, David
1979 "Islamic Resurgence: Something New or Something Old?" *MF* 7:4, pp. 68-69 [OsD79]

Oyer, Emma
1949 *What God Hath Wrought in a Half Century at the Mennonite Home Mission* Elkhart: MBMC [OyE49]

Oyer, John Paul
1954 "Methods of Evangelism in the Rural Mission Churches of the Indiana-Michigan Mennonite Conference" Goshen [OyJP54]

Oyer, John S.
1982 "Responses to Unbelief: Crusades and Missions" *MF* 10:2, pp. 23-26 [OyJS82]

Ozor, Vincent
1973 "Mennonite Mission and the Nigerian Mennonite Church: A History of Their Fraternal Relationships" Goshen [OzV73]

Pannabecker, S. F.
1961 *The Christian Mission of the General Conference Mennonite Church* Newton: F&LP [PaSF61]

Paraon, Penaflo P.
1978 "The Mennonite Work in the Philippines and How I Came to Like It" Elkhart: AMBS [PaPP78]

Peachey, Paul
1961 "The Meaning of the Mission of Mennonites on the New Frontiers" *Proceedings of the Thirteenth CMECP* Hillsboro, pp. 115-22 [PeP61]

Penner, Lena E.
1910? *Sol ich meines Bruders Heuter sein: Einiges aus meiner Arbeit in Armenien und von den Verfolgungen daselbst* (Raduga?): Lena E. Penner [PeLE10]

Penner, P. A.
1915 *Kurzer Berich über die Arbeit unter Aussatzigen* Champa, India: P. A. Penner [PePA15]

Peters, George W.
1947 *The Growth of Foreign Missions in the Mennonite Brethren Church* Hillsboro: Board of Foreign Missions [PeGW47]
1949 "Missionary Interests Among the Mennonite Brethren" *Proceedings of the Seventh CMECP* Hillsboro, pp. 151-59 [PeGW49]
1960 *The Call of God and the Foreign Missionary* Hillsboro: MBPH [PeGW60]
1963 "The Call of God" *Bibliotheca Sacra* 120:322-33 [PeGW63]
1965a "Let the Missionary Be a Missionary" *Bibliotheca Sacra* 122:343-58 [PeGW65a]
1965b "Training Missionaries for Today's World" *EMQ* 2:19-28 [PeGW65b]
1968 "Mission-Church Relationship" I/II *Bibliotheca Sacra* 125: 205-15 [PeGW68]
1970 *Saturation Evangelism* Grand Rapids: Zondervan [PeGW70]
1971 "The Missionary of the '70's" *EMQ* 7:138-47; *Bibliotheca Sacra* 128:50-61 [PeGW71]
1972 *A Biblical Theology of Missions* Chicago: Moody Press [PeGW72]
1973 "Pauline Patterns of Church-mission

Relationships" *EMQ* 8:2 pp. 111-17 [PeGW73]
1975 "A Mission Program That Succeeds" *Bibliotheca Sacra* 32:66- 77 [PeGW75]
1979 "Missions in Biblical Perspective" *Bibliotheca Sacra* 136:3- 15 [PeGW79]
1981 *A Theology of Church Growth* Grand Rapids: Zondervan [PeGW81]

Petter, Bertha K.
"Two Life Sketches of Vxzeta and Vohokass" [PeBK??]

Petter, Rodolphe
"Reminiscenses of Past Years in Mission Service Among the Cheyenne" [PeR??]

Pickett, J. W.
1962 "Possibility of Ingathering around Dhamtari" *Church Growth and Group Conversion* by J. W. Pickett, A. L. Warnshuis, G. H. Singh, and D. A. McGavran, Lucknow, U.P., India: Lucknow Publishing House, pp. 61-70 [PiJW62]

Preheim, Marion Keeney
1969 *Overseas Service Manual* Scottdale: HP [PrMK69]

Quiring, J. H.
1964 "Our Common Faith" Chicago: CRSMRO, pp. 1-7 [QuJH64]

Ramseyer, Robert L.
1965 "Learning from Non-Christian Laymen's Movements" Presented at the 6th Hayama Missionary Seminar, pp. 87-102 [RaRL65]
1972a "The Christian Role in Creating a Human Society" Presented at the 13th Hayama Missionary Seminary, Amagi Sanso, Japan, pp. 64-79 [RaRL72a]
1972b "Report on Visit to Indonesia and India, 22 February - 22 March 1972" Elkhart: AMBS [RaRL72b]
1973 "The Missionary's Response to Technological Society" *Missiology* 1:311-24 [RaRL73]
1976a "The Anabaptist Vision and Our World Mission" *MF* 4:4, pp. 1- 6; reprinted in *AAM* (1984), pp. 178-87 [RaRL76a]
1976b "The Christian Peace Witness and Our Missionary Task: Are Mennonites Evangelical Protestants with a Peace Witness?" Elkhart: Associated Mennonite Biblical Seminaries [RaRL76b]
1976c "The Gospel and Culture in Evangelism" *MF* 5:1, pp. 4-8; reprinted in *MFCI* (1980), pp. 186-99 [RaRL76c]
1979 "Mennonite Missions and the Christian Peace Witness" *M&PW*, pp. 114-34 [RaRL79]
1980 "Partnership and Interdependence" *IRM* 273:32-39 [RaRL80]
1982a "Ethical Decision-making and the Missionary Role" *International Bulletin of Missionary Research* 6:3, pp. 114- 18 [RaRL82a]
1982b *Sharing the Gospel* Scottdale: HP [RaRL82b]
1983a "Christian Mission and Cultural Anthropology" *ECG* pp. 108-16 [RaRL83a]
1983b "On Trying to Do What One Has Taught" *MF* 11:2, pp. 18-20 [RaRL83b]

Ramseyer, Robert L. (ed.)
1979 *Mission and the Peace Witness: The Gospel and Christian Discipleship* Scottdale: HP [RaRLed79]

Ratzlaff, Don
1982 "The North Carolina Mennonite Brethren—There's Gold in Them Hills" *MF* 10:3, pp. 36-38 [RaD82]

Ratzlaff, Don, and Vernon Wiebe
1983 "Reflections of a Bead Stringer" *MF* 11:1, pp. 10-12 [RaD&83]

Ratzlaff, Harold
1950 *Planting a Church in India* Thesis at Bethany Biblical Seminary and Mennonite Biblical Seminary [RaH50]

Ratzlaff, Mrs. Harold
1950 *Fellowship in the Gospel, India: 1900-1950* Newton: The Mennonite Publication Office [Ra(Mrs)H50]

Ratzlaff, Ruth L.
1965 "The Korba, India, Story" [RaRL65]

Reber, Donald Dale
1952 "Our Mennonite Witness in Japan and Related Problems" Goshen [ReDD52]

Redekop, Calvin
1973 "Mennonite Mission in the Paraguayan Chaco" *IRM* 62:302-17 [ReC73]
1980 *Strangers Become Neighbors: Mennonite and Indigenous Relations in the Paraguayan Chaco* Scottdale: HP [ReC80]

Redekop, I. W.
1956 "The Problem of Child Conversions" *The Voice* 5.3:15-18 [ReIW56]

Reformed Mennonite Church
1947 "The Heathen and Foreign Missions" Lancaster, Pa.: Reformed Mennonite Church [ReMC47]

Regehr, Ernie
1979 *Perspectives on Apartheid: The Churches and Political Change in South Africa* Scottdale: HP [ReE79]
1980 *Militarism and the World Military Order* World Council of Churches [ReE80]
1982 "The Canadian Churches Respond to Militarism" *IRM* 71:283, pp. 356-61 [ReE82]

Regier, P. K. (ed.)
1955 *Proceedings of the Study Conference on the Believers' Church* Newton: General Conference Mennonite Church [RePKed55]

Reschley, Steven D., and Barbara Nelson
1980 *Bibliography of J. D. Graber's Printed Writings with Index* Elkhart: MBM [ReSD&80]

Ressler, J. A.
1916 *Stories from India* Scottdale: MPH [ReJA16]
1927 *Junior India: A Textbook for Junior Mission Study Classes* Scottdale: MPH [ReJA27]

Ressler, J. A., and Lina Zook Ressler
1910 *Lights and Shades from Hinter Land* Scottdale: MPH [ReJA&10]

Reyburn, William D.
1954 *The Toba Indians of the Argentine Chaco: An Interpretive Report* Elkhart: MBM [ReWD54]

Rhijn, Chr.
192? *10 Jaar Arbeid onder Melaatschen to Dono-Rodjo* K. P. C. A. Gramberg [RhC2?]

Richard, Sue
1978 "Can Western Women Adapt to Japanese Culture?" *MF* 6:7, pp. 6-10; reprinted in *MFCI* (1980), pp. 279-93 [RiS78]

Rich, Elaine Sommers
1983 *Mennonite Women: A Story of God's Faithfulness, 1683-1983* Scottdale: HP [RiES83]

Rife, Raymond W.
1966 "A Survey of the Evangelistic Approach and Effectiveness of Congregations in the Allegheny Conference of the Brethren in Christ Church" Goshen [RiRW66]

Roth, Alice and Willard
1966 *Becoming God's People Today: The Church's Mission in an Urban World* Newton: F&LP; Scottdale: HP [RoA&66]

Roth, Willard E. (ed.)
1968 *Hunger Hurts: How Shall Christians Respond?* Newton: F&LP; Scottdale: HP [RoWEed68]

Rutschman, Harriet
1954 *Adventures for Christ in Colombia* Committee on Education in Church,

Home, and Community; Board of Education and Publication, General Conference Mennonite Church [RuH54]

Rutschman, LaVerne A.
1981a "Anabaptism and Liberation Theology" *MQR* 60:3, pp. 255-70 [RuLA81a]
1981b "Latin American Liberation Theology from an Anabaptist Perspective" *MF* 9:2, pp. 21-26 [RuLA81b]

Sawatzky, Sheldon V.
1973 "The Gateway of Promise: A Study of the Taiwan Mennonite Church and the Factors Affecting Its Growth" *MQR* 47:245-46 [SaSV73]
1980 *The Body of Christ Metaphor: An Interpretation to Stimulate Taiwanese Mennonite Reflection on the Nature and Task of the Church within Chinese Society* Dissertation from Fuller Theological Seminary [SaSV80]
1981 "State-Church Conflict in Taiwan: Its Historical Roots and Contemporary Manifestations" *Missiology* 9:4, pp. 449-63 [SaSV81]
1982 "Chinese Ecclesiology in Context" *MF* 10:4, pp. 53-58 [SaSV82]

Schaffer, Michael
"J. W. Shank: His Role in Founding the Argentine Mennonite Church" Goshen [ScM??]

Schäufele, Wolfgang
1962 "The Missionary Vision and Activity of the Anabaptist Laity" *MQR* 36:99-115; reprinted in *AMM* (1984), pp. 70-87 [ScW62]
1966 *Das missionarische Bewusstsein und Wirken der Täufer, dargestellt nach oberdeutschen Quellen* Neukirchen-Vluyn: Neukirchener Verlag das Erziehungsvereins GmbH [ScW66]

Schertz, Vernon
1956 "Local Extension Church Work in the Illinois Conference" Goshen [ScV56]

Schlabach, Gerald
1984 "A Call for Active Nonviolence in Central America: Where Are Our Wounds?" *MF* 12:2, pp. 21-24 [ScG84]

Schlabach, Theron F.
1975 *A New Rhythm for Mennonites: The Mennonite Church and the Missionary Movement, 1860-1890* Elkhart: MBM [ScTF75]
1978a "Gospel at Home" *MF* 6:4, pp. 6-12 [ScTF78a]
1978b "The Humble Become 'Aggressive Workers': Mennonites Organize for Mission, 1880-1910" *MQR* 52:113-26 [ScTF78b]
1979 *Gospel Versus Gospel: Mission and the Mennonite Church, 1863-1944* Scottdale: HP [ScTF79]

Schmidt, Henry J.
1980 "The Urban Ethos: Building Churches in a Pagan Environment" *MF* 8:2, pp. 25-33 [ScHJ80]
1982 "Leadership Development for Church Planting" *MF* 10:2, pp. 19-23 [ScHJ82]

Schmidt, Linda
1977 "A Seventy-seven Year Transition: The General Conference Mennonite Mission in India and the Bharatiya General Conference Mennonite Church, 1900-1977" North Newton: Bethel College [ScL77]

Schrock, Daniel
1983 "Refugee Churches in North America—Cross-Cultural Mission at Home" *MF* 22:2, pp. 22-23 [ScD83]

Schroeder, David
1972 "Evangelism and Education" Minneapolis: Mennonite Consultation on Evangelism [ScD72]
1977 "Missions and Service: Service and Missions" *Crime Is a Peace Issue* Winnipeg: MCC, pp. 1:22-32 [ScD77]

Schumm, Dale H.
1980 "The Belmont Model: An Experiment in Congregational Renewal" *The Chicago Theological Seminary Register* 52:1, pp. 3-33 [ScDH80]

Schwartz, Glenn
197? *The Brethren in Christ in Zambia* mimeographed [ScG7?]

Seals, Eugene
1983 "Congregationalism and Accountability: A Model" *MF* 1:2, pp. 24-25; also printed in *United Action Newsletter, Communication of the Afro-American Mennonite Association* March 1983 [SeE85]

Shank, Crissie Y.
1924 *Letters from Mary* Scottdale: MPH [ShCY24]

Shank, David A.
1954 "A Missionary Approach to a Dechristianized Society" *MQR* 28:39-55 [ShDA54]
1971 *His Spirit First* with a response by Wilbert R. Shenk, Scottdale: HP [ShDA71]
1973 "The Shape of Mission Strategy" *MF* 1:3, pp. 1-7; reprinted in *MFCI* (1980), pp. 118-28 [ShDA73]
1976 "Towards an Understanding of Christian Conversion" *MF* 5:2, pp. 1-7; reprinted in *MFCI* (1980), pp. 137-56 [ShDA76]
1978 "Comment on Vietnam Appraisal" *MF* 6:5, pp. 13-15; reprinted in *MFCI* (1980), pp. 360-66 [ShDA78]
1979 "The Problem of Christian Cross-Cultural Communication Illustrated: Research Notes on 'The Finding of the Prophet Harris by M. Benoit September 1926' " *Missiology* 7:2, pp. 211-31 [ShDA79]
1980a *A Prophet of Modern Times: The Thought of William Wadé Harris* Dissertation from the University of Aberdeen, Scotland [ShDA80a]
1980b "The Shape of Mission" *MF* 8:4, pp. 69-74 [ShDA80b]
1981 "An Open Window into the Harrist Church" *MF* 9:3, pp. 55-59 [ShDA81]
1984 "Anabaptists and Mission" *AAM* pp. 202-28 [ShDA84]

Shank, J. W.
1912 *South America: A Report of Observations in Five Nations* Scottdale: MPH [ShJW12]
1920 *South America an Open Door* Scottdale: MPH [ShJW20]
1933 *Central Argentina as a Background for Christian Evangelism* Thesis from Bethany Biblical Seminary [ShJW33]
1934 *Our Neighbors in South America: Studies for Juniors* Scottdale: MPH [ShJW34]
194? *We Enter the Chaco Indian Work: A Statement of Historical Development, Present Progress, Plans, Ideals and Description of Our Mennonite Mission among the Chaco Indians in Argentina* Elkhart: MBMC [ShJW4?]
1969 "Autobiographical Notes" Hesston, Kan. [ShJW69]
1979 *Establishing Christ's Church under the Southern Cross: The Autobiography of J. W. Shank, 1881-1970* Elkhart: MBM [ShJW79]

Shank, J. W., et al.
1943 *The Gospel under the Southern Cross: A History of the Argentine Mennonite Mission of South America, Celebrating Its Twenty-Fifth Anniversary, 1917-42* Scottdale: MPH [ShJW&43]

Shank, Wilma
1980 "A Voice for the Voiceless" *MF* 8:1, pp. 9-10 [ShW80]

Shelly, Andrew R.
1966a *India: Hour of Destiny: Partnership in Mission* Newton: Board of Missions of the General Conference Mennonite Church [ShAR66a]

1966b *India Report* Newton: Board of Missions of the General Conference Mennonite Church [ShAR66b]

Shenk, Calvin E.
1977 "Internationalization of Mission" *The Seminarian* 7(5).1-3 [ShCE77]
1982 *A Relevant Theology of Presence* Elkhart: Mission Focus [ShCE82]
1984 "The Context of Mission: Ideology and Authoritarianism" *Missiology* 12:2, pp. 167-78 [ShCE84]

Shenk, Charles B.
1981 "Fostering Christian Families in Japan" Paper presented at the 22nd Hayama Missionary Seminar, Amagi Sanso, Japan, pp. 36-47 [ShCB81]
1982 "Witnessing to the Christian Way in Marriage and Family in Japan" *MF* 10:1, pp. 7-10 [ShCB82]

Shenk, David W.
1967 "The Path to Faith" *KOP* pp. 24-37 [ShDW67]
1972 *A Study of Mennonite Presence and Church Development in Somalia from 1950 through 1970* Dissertation from New York University [ShDW72]
1974 *Mennonite Safari* Scottdale: HP [ShDW74]
1981a *The Holy Book of God, an Introduction* ACP [ShDW81a]
1981b "The (Sufi) Mystical Orders in Popular Islam" *MF* 9:1, pp. 5- 9 [ShDW81b]
1983a "The Muslim *Umma* and the Growth of the Church" *ECG* pp. 144-56 [ShDW83a]
1983b *Peace and Reconciliation in Africa* Nairobi, Kenya: Uzima Press [ShDW83b]
1984 "Interpreting the Bible Missiologically" *MF* 12:1, pp. 1-5 [ShDW84]

Shenk, David W., and Badru D. Kateregga
1981 *Islam and Christianity: A Muslim and a Christian in Dialogue* Grand Rapids: Eerdmans [ShDW&81]

Shenk, David W., and John P. Kealy
1975 *The Early Church and Africa: A School Certificate Course Based on the East African Syllabus for Christian Religious Education* Nairobi: Oxford University Press [ShDW&75]

Shenk, Joseph C.
1973 "Missionary Identity and Servanthood" *Missiology* 1:505-15 [ShJC73]

Shenk, Wilbert R.
1964 "Issues Affecting Our Task in South and Southeast Asia" Chicago: CRSMRO [ShWR64]
1967a "The Church Amid Tension" *KOP* pp. 140-44 [ShWR67a]
1967b "Who is this Christ?" *KOP* pp. 8-22 [ShWR67b]
1969 "Theology and the Missionary Task" Elkhart: MBMC; reprinted in *Missiology* (1973), 1:3, pp. 295- [ShWR69]
1970 "The Role of Short-Term Personnel in Missionary Service" *Occasional Bulletin* (from the Missionary Research Library), 21:5/6, May-June, pp. 1-7 [ShWR70]
1971 "Missions under Divine Scrutiny" *World Vision Magazine* 15:11, pp. 7-8 [ShWR71]
1972a "The Dynamics of Mission" *MF* 1:2, pp. 1-3; reprinted in *MFCI* (1980), pp. 90-97 [ShWR72a]
1972b "Missions in Retrospect and Prospect" *Christianity Today* 16 (July 28):8-12 [ShWR72b]
1973a "Church Growth Studies: A Bibliography Review" *CCG* pp. 7-23 [ShWR73a]
1973b "The Planting and Growth of the Muria Christian Churches" *MQR* 47:20-30 [ShWR73b]
1973c "The Structure of a Missionary Church" *MF* 2:1, pp. 1-6 [ShWR73c]
1974a "Missionary Agency and African Independent Churches" *IRM* 63:475-91 [ShWR74a]
1974b "The Multiplication of Agencies and the Meaning of Mission" *MF* 3:1, pp. 1-7 [ShWR74b]
1975 "Christian Conduct in Situations of Conflict" *EMQ* 11:3, pp. 174-83 [ShWR75]
1976 "Where Are We in Mission Today: Which Paradigm?" *MF* 5:1, pp. 1-4; reprinted as "Which Paradigm for Mission?" *MFCI* (1980), pp. 159-68 [ShWR76]
1977a "Authoritarian Governments and Mission" *MF* 5:5, pp. 6-8; reprinted in *MFCI* (1980), pp. 294-302 [ShWR77a]
1977b "Church Growth Debate" *MF* 5:4, p. 11 [ShWR77b]
1977c "The Great Commission" *MF* 5:3, pp. 9-10; reprinted in *MFCI* (1980), pp. 41-46 [ShWR77c]
1977d "Henry Venn's Instructions to Missionaries" *Missiology* 5:4, pp. 467-85 [ShWR77d]
1977e "Henry Venn's Legacy" *Occasional Bulletin of Missionary Research* 1:2, pp. 16-19 [ShWR77e]
1977f "Missions and Politics" *MF* 6:2, pp. 15-16; reprinted in *MFCI* (1980), pp. 303-309 [ShWR77f]
1978a "Growth Through Mission" *Mennonite World Handbook: A Survey of Mennonite and Brethren in Christ Churches* ed. by Paul N. Kraybill, Lombard, Ill.: Mennonite World Conference, pp. 20-31 [ShWR78a]
1978b *Henry Venn as Missionary Theorist and Administrator* Dissertation from University of Aberdeen, Scotland [ShWR78b]
1978c "Missionary Congregations" *MF* 6:4, pp. 13-14 [ShWR78c]
1978d "Missionary Spirituality" *Milligan Missiogram* 5:3, pp. 3-5 [ShWR78d]
1978e "A Tantalizing Idea" *MF* 6:6, pp. 14-16 [ShWR78e]
1979a "Church Growth and God's Kingdom" *MF* 7:2, pp. 21-26 [ShWR79]
1979b "'T'owd Trumpet': Venn of Huddersfield and Yelling" *Churchman* 93:1, pp. 39-54 [ShWR79b]
1979c "The Church in American Cultural Context" *Theology, News and Notes* 26:3, pp. 17-20, 26 [ShWR79c]
1980a "The Changing Role of the Missionary: From Civilization to Contextualization" *MECG* pp. 33-58 [ShWR80a]
1980b "Radical Christian Communities in Contemporary Missiological Theory and Practice" Barcelona, Spain: Paper presented at the Mennonite Missionary Colloquium, April 10-13, 1980 [ShWR80b]
1981 "Rufus Anderson and Henry Venn: A Special Relationship?" *International Bulletin of Missionary Research* 5:4, pp. 168- 72 [ShWR81]
1982a "The Missionary and Politics: Henry Venn's Guidelines" *Journal of Church and State* 24:3, pp. 525-34 [ShWR82a]
1982b "Mission im Wandel, 1945-1980" *Mennonitisches Jahrbuch 1982* pp. 20-28 [ShWR82b]
1983a *Henry Venn—Missionary Statesman* Maryknoll, N.Y.: Orbis Books [ShWR83a]
1983b "Kingdom, Mission, and Growth" *ECG* pp. 207-17 [ShWR83b]
1983c "Opposition to the Apostolic Witness in Acts *MF* 11:4, pp. 52-54 [ShWR83c]
1983d "An Overview of Africa" Elkhart: MBM [ShWR83d]
1984a *The Church in Mission* Scottdale: HP [ShWR84a]
1984b "The 'Great Century' Revisited" *Missiology* 12:2, pp. 133- 46; also in *AAM* (1984), pp. 158-77 [ShWR84b]

Shenk, Wilbert R. (ed.)
1967 *A Kingdom of Priests: The Church in the New Nations* Newton: F&LP; Scottdale: HP [ShWRed67]

1973 *The Challenge of Church Growth: A Symposium* Scottdale: HP [ShWRed73]
1980a "Mission and Politics in the Nineteenth Century: Pieter Jansz' Tract on Dutch Colonial Policy *MQR* 54:2, pp. 83-105 [ShWRed80a]
1980b *Mission Focus: Current Issues* Scottdale: HP [ShWRed80b]
1983 *Exploring Church Growth* Grand Rapids: Eerdmans [ShWRed83]
1984 *Anabaptism and Mission* Scottdale: HP [ShWRed84]

Shetler, Maynard W.
1954 "The Local Community Evangelistic Visitation Program of the Congregations in the Ohio and Eastern A. M. Conference" Goshen [ShMW54]

Shetler, Sanford G.
1966 "What Should Our Attitude Be Toward the Modern Social Interpretation of the Gospel?" *Sword and Trumpet* 34:2:6-1 [ShSG66]

Showalter, Richard
1975 "Planning for Growth" *MF* 4:2, pp. 1-8; reprinted in *MFCI* (1980), pp. 427-41 [ShR75]
1979 "Church Growth Principles and Christian Discipleship" *M&PW* pp. 104-13 [ShR79]

Sider, E. Morris
1982 *Messenger of Grace: A Biography of C. N. Hostetter, Jr.* Nappanee, Ind.: Evangel Press [SiEM82]

Sider, E. Morris, and Alonzo Vannatter
1978 *Fruit from Woods and Sands: The Story of the Houghton Mission* Nappanee, Ind.: Evangel Press [SiEM&78]

Sider, Harvey
1975 *The Church in Mission* Nappanee, Ind.: Evangel Press [SiH75]

Sider, Roger C.
1978 "The Missionary as a Marginal Person" *MF* 6:3, pp. 1-5; reprinted in *MFCI* (1980), pp. 265-78 [SiRC78]

Sider, Ronald J.
1976 "Evangelism or Social Justice: Eliminating the Options *Christianity Today* 21:1 (October 8, 1976) pp. 26-29 [SiRJ76]
1979a "A Call for Evangelical Nonviolence" *M&PW* pp. 52-67; also in *The Christian Century* September 15, 1976 [SiRJ79a]
1979b *Evangelism, Salvation and Social Justice* Bramcote, Notts.: Grove Books; originally in *IRM* 44 (1975):251-67 [SiRJ79b]
1979c "Words and Deeds" *Journal of Theology for Southern Africa* No. 29, December, pp. 31-50 [SiRJ79c]
1982a *Evangelicals and Development: Toward a Theology of Social Change* Philadelphia: Westminster Press [SiRJ82a]
1982b *Lifestyle in the Eighties: An Evangelical Commitment to Simple Lifestyle* Philadelphia: Westminster Press [SiRJ82b]

Sitler, Arlene
1943 "The Mennonite Mission Movement in Ontario" Goshen [SiA43]

Smissen, Hillegonda van der
1929? *The History of Our Missionary Societies* Literature Committee of the Women's Home and Foreign Missionary Association of the General Conference Mennonites of North America [SmH29]

Smoker, Dorothy
1959 *Africa: A Study Course for Adults and Young People: Teacher's Manual* Elkhart: MBMC; Salunga, Pa.: Eastern Mennonite Board of Missions and Charities [SmD59]
1971 "Decision-Making in East African Revival Movement Groups" *African Initiatives in Religion* ed. by David B. Barrett, Nairobi: East African Publishing House, pp. 96-108 [SmD71]

Smucker, Donovan E.
1977 "Christian Love: Its Four Dimensions as a Resolution of the Ancient Conflict Between Faith and Works" *MF* 5:3, pp. 4-9 [SmDE77]

Snyder, Howard A.
1980 "An Evangelistic Lifestyle for the Congregation" *MECG* pp. 82-108 [SnHA80]

Snyder, Mario O.
1953 "Study and Evaluation of the Past Gospel Witness of the Mennonite Church among Mexicans in the United States" Goshen [SnMO53]

Snyder, William T.
1976 "The Church's Service Ministry: A Mennonite Response" *Missiology* 4:2, pp. 183-84 [SnWT76]

Soemadihardja, K.
1947 "De Christen-Gemeenten der Doopsgezinde Zending in de Jaren 1942-1947" *Verslagen van het Doopsgezind Zendingsveld op Java over de Jaren 1940-1947* ed. by D. Amstuz and K. P. C. A. Gramberg [SoK47]

Sommer, John Paul
1973 "The Role of Short-term Workers in a Mission Setting: A Study of the Japan Mission of the General Conference Mennonite Church" Elkhart [SoJP73]

Springer, Myron
1964 "Discerning the Kingdom of God in the Struggles of the World" *IRM* 68:366-72 [SpM64]

Springer, Nelson P., and A. J. Klassen
1977 *Mennonite Bibliography, 1631-1961* Scottdale: HP [SpNP&77]

Sprunger, W. Frederic
1981 *TEE in Japan: A Realistic Vision: The Feasibility of Theological Education by Extension for Churches in Japan* Pasadena: William Carey Library [SpWF81]
1984 "Six Lessons About Contextualization" *MF* 12:1, pp. 5-7 [SpWF84]

Stauffer, Anna G.
1926 *Mennonite Mission Study Course, Part II: Hopi Indian Field* Newton: Herald Publishing Co. [StAG26]
1928a *Mennonite Mission Study Course, Part III: Cheyenne Mission Field* Berne, Ind.: Mennonite Book Concern [StAG28a]
1928b *Mennonite Mission Study Course, Part IV: India Mission Field* Berne, Ind.: Mennonite Book Concern [StAG28b]

Stauffer, Ethelbert
1945 "Anabaptist Theology of Martyrdom" *MQR* 19:179-214 [StE45]

Stauffer, William H.
1944 *Puerto Rico: Island of Sunshine and Need* Newton: General Conference Board of Home Missions [StWH44]

Stiffney, Rick
1983 "Mission in the Sunbelt" *MF* 11:3, pp. 39-41 [StR83]

Stoesz, Edgar
1975 "Choosing the Development Catalyst" *MF* 3:4, pp. 1-6 [StE75]

Stoltzfus, Daniel H.
1953 "Mennonite Missions in China" Goshen [StDH53]

Stoltzfus, Robert L.
1950 "Mennonite Mission Work among the American Negro" Goshen [StRL50]

Swartley, Willard M.
1975 "Biblical Perspectives for Mission" *MF* 4:1, pp. 1-7; reprinted in *MFCI* (1980), pp. 17-28 [SwWM75]

Taber, Charles R.
1978a "No More Crusades" *MF* 6:4, p.15 [TaCR78a]
1978b "Structures and Strategies for Interdependence in World Mission" *MF* 6:6, pp. 3-10; reprinted in *MFCI* (1980), pp. 453-78 [TaCR78b]

Tan, Herman
1955 "Glimpses of Mennonite Missionary Expansion in Java from 1836-1951" Goshen [TaH55]

Thiessen, David.
1979 *The Church in Mission: Factors that Contributed to the Sixteenth-Century Anabaptists Being a Missionary People* Thesis at Regent College, Vancouver, B.C. [ThD79]

Toews, J. A.
1955 "Unsound Tendencies in Evangelism" *The Voice* 3.6:12-15 [ToJA55]
1967 "The Anabaptist Involvement in Missions" *CinM* pp. 85-100 [ToJA67]

Toews, J. B.
1962 "The Ministry of the Church in Missions" *MQR* 36:218-27 [ToJB62]
1965 "The Church in Evangelism" *The Journal of Church and Society* 1:33-42 [ToJB65]
1967 "The Theology of Mission in Acts" CinM pp. 1-16 [ToJB67]
1978 *The Mennonite Brethren Church in Zaire* Fresno: MB Board of Christian Literature [ToJB78]

Toews, J[acob] J.
1959 "The Spirit of Mennonite Brethren Missions" *The Voice* 8.6:5-9 [ToJJ59]
1962 "Changes in Mennonite Brethren Missions" *The Voice* 11.2:14-18 [ToJJ62]
1967 "The Missionary Spirit of the Mennonite Brethren Church in Russia" *CinM* pp. 134-54 [ToJJ67]
1972 *The History of Mennonite Brethren Missions in Latin America* Dissertation at Dallas Theological Seminary [ToJJ72]
1975 *The Mennonite Brethren in Latin America* Fresno: MB Board of Christian Literature [ToJJ75]

Toews, John E.
1974 "The Theology and Strategy of Peace as Evangelism" *Direction* 3.1:173-76 [ToJE74]
1978 "Biblical Foundations for Interdependence" *MF* 6:6, pp. 1-3; reprinted in *MFCI* (1980), pp. 129-36 [ToJE78]

Turner, Harold W.
1981 "Religious Movements in Primal (or Tribal) Societies" *MF* 9:3, pp. 45-55 [TuHW81]

Toews, Mary Wiens
1954 *Light Comes to the Congo* Junior Mission Lessons, Committee on Education in Church, Home, and Community; Board of the General Conference Mennonite Church [ToMW54]

Umble, John
1949 "John S. Coffman as an Evangelist" *MQR* 23:23-46 [UmJ49]

Unruh, Marjorie
1968 *Hear Their Cry* Hesston, Kan.: Church of God in Christ, Mennonite [UnM68]

Varaprasad, N. M
1976? *Peter Balzer* Malakped, A. P., India: Varaprasad [VaNM76]

Voght, Margaret I.
1962 "Outreach of Mennonite City Churches among Non-Mennonites" Goshen [VoMI62]

Vogt, Virgil
1961 *The Church in Mission: Mission Study Guide, 1961-62* Elkhart: MBMC [VoV61]
1973 "Rediscovering the Apostolic Ministry" *MF* 1:5, pp. 1-5; reprinted in *MFCI* (1980), pp. 98-104 [VoV73]

Voolstra, Sjouke
1979 "The Search for a Biblical Peace Testimony" *M&PW* pp. 24-35 [VoS79]

Voth, J. H.
1929 *Ein Yahr unter den Telugus* Hyderbad, India: AMB Mission [VoJH29]
1934 *Fünfundzwanzig Jahre am "Berg der Götter": Deverakonda, Deccan, Süd-Indien* Deverakonda, India: J. H. Voth [VoJH34]

Voth, Matilda K.
1948? "What Happened in China?" Newton: Literature Committee, Women's Home and Foreign Missionary Association, General Conference Mennonite Church [VoMK48]
1980 *Clear Shining after Rain* North Newton: Mennonite Press [VoMK80]

Voth, William C.
1944 *A Report of the Mission Survey of Latin America* Newton: William C. Voth [VoWC44]

Wall, Martha
196? *Splinters from an African Log* Chicago: Moody Press [WaM6?]

Walls, A. F.
1978 "Africa and Christian Identity" *MF* 6:7, pp. 11-13; reprinted in *MFCI* (1980), pp. 212-21 [WaAF78]

Waltner, Erland
1962 "The Mennonite Ministry in the Name of Christ among the Nations" *MQR* 36:236-42 [WaE62]
1968 *Learning to Understand the Mission of the Church* Newton: F&LP; Scottdale: HP [WaE68]

Waltner, Orlando A.
1963 "World Missions in the Nineteen Sixties" *Proceedings of the Fourteenth CMECP* Harrisonburg, Va., pp. 66-75 [WaOA63]

Warkentin, Elmo H.
1967 "Planning for Church Growth" *CinM* pp. 361-80 [WaEH67]

Weaver, Edwin and Irene
1970 *The Uyo Story* Elkhart: MBM [WeE&I70]
1975 *From Kuku Hill: Among Indigenous Churches in West Africa* Elkhart: Institute of Mennonite Studies [WeE&I75]

Weaver, Henry, Jr.
1955 "The 1-W Program a Present Day Urban Witness" *Proceedings of the Tenth CMECP* Chicago, pp. 45-52 [WeH55]

Weaver, William B.
1945 *Thirty-five Years of Mission Work in the Congo: A History of the Demonstrations of Divine Power in the Congo* Chicago: Congo Inland Mission [WeWB45]

Weaver, William B., and Harry E. Bertsche
1938 *Twenty-five Years of Mission Work in Belgian Congo* Chicago: Congo Inland Mission [WeWB&38]

Weber, Lewis S.
1945 *Argentina from Within* Scottdale: MPH [WeLS45]

Wenger, A. Grace
1960 *God Leads Us to Witness at Home: A Resource Book for the Study of Mennonite Home Missions* Scottdale: HP [WeAG60]
1961 *God Builds the Church in Latin America: A Resource Book for the Study of Mennonite Missions in Central and South America* Scottdale: HP [WeAG61]
1963 *God Builds the Church in South Asia* Scottdale: HP [WeAG63]

Wenger, Chester L.
1980 "How Churches Grow" *MECG* pp. 109-22 [WeCL80]

Wenger, J. C.
1954 *Introduction to Theology* Scottdale: HP [WeJC54]
1957 "Greater Works than These" Harrisonburg, Va.: The Mennonite Hour [WeJC57]

Wenger, Linden Milo
1955 *A Study of Rural Missions in the Mennonite Church* New York:

Union Theological Seminary [WeLM55]

Widmer, Gladys
1951 *We Study Latin America: A Guide of Ten Lessons for Adults and Juniors: Argentina, Puerto Rico, Spanish Home Missions, Honduras, Mexico* Elkhart: MBMC [WiG51]
1952 *We Enter Puerto Rico: A Statement of Historical Development Description, Present Progress, and Plans of Our Mennonite Mission in the Six Years of Work in Puerto Rico 1945-51* Elkhart: MBMC [WiG52]

Wiebe, John
1951 "The Mennonite Way of Life on the Foreign Mission Field: A Study in Acculturation" *Proceedings of the Eighth CMECP* Grantham, Pa., pp. 62-70 [WiJ51]

Wiebe, Katie Funk
1974 *Have Cart—Will Travel* Fresno: MB Board of Christian Literature [WiKF74]

Wiebe, Menno
1978 "Indians Talk Back—Churches Back-Track" *Occasional Bulletin of Missionary Research* 2:2, pp. 43-48 [WiM78]

Wiebe, Orlando H.
1967 "The Missionary Emphasis of Pietism" *CinM* pp. 115-33 [WiOH67]
1968 "Functional Fellowship for Evangelism" *Journal of Church and Society* 4:17-34 [WiOH68]

Wiebe, Paul D.
1970 "Christianity and Social Change in South India" *PA* 17:3, pp. 128-36 [WiPD70]

Wiebe, Willard
1961 *Japan Witness: The Story of General Conference Mennonite Missions in Japan* Newton: F&LP [WiW61]
1965 *The Mennonite Church in Taiwan, 1954-1964* Newton: Board of Missions of the General Conference Mennonite Church [WiW65]

Wiedjaja, Albert
1973 "Beggerly Theology" *Southeast Asia Journal of Theology* 14:2, pp. 39-45 [WiA73]

Wiens, Abraham K.
1951 *The Work of the Mennonite Missions in China* Thesis at The University of Southern California [WiAK51]

Wiens, Abraham K. and Gertrude
1979 *Shadowed by the Great Wall: The Story of Krimmer Mennonite Brethren Missions in Inner Mongolia (1922-49)* Hillsboro: MB Board of Christian Literature [WiAK&79]

Wiens, F. J.
192? *Fifteen Years among the Hakkas of South China* [WiFJ2?]
1922 *Pionierarbeit unter den Hakkas in Süd-China* Hillsboro: MB Board of Foreign Missions [WiFJ22]

Wiswedel, Wilhelm,
1943 "Die alten Täufergemeinden und ihr missionarisches Wirken" *Archiv für Reformationsgeschichte* 40 (1943):183-200; 41 (1948):115-32 [WiW43]

Witmer, Dallas
197? *The Guatemalan Cry: A History of the Mission Work of the Conservative Mennonite Fellowship Missions in Guatemala, Central America* [WiD7?]

Yamada, Takashi
1976 "The Anabaptist Vision and Our World Mission" *MF* 4:4, pp. 7- 14; reprinted in *AAM* pp. 188-201 [YaT76]

Yoder, Bill
1980 "The Practical, Non-theoretical Confrontation of Poles and East Germans with Marxism" *MF* 8:3, pp. 51-52 [YoB80]

Yoder, Glen, and Lois Johns Yoder
1948 *Building a Church at Culp, Arkansas* Elkhart: MBMC [YoG&48]

Yoder, John H.
1960 "The Place of the Peace Message in Missions" from a speech at the MBMC meeting at Lansdale, Pa. [YoJH60]
1961 *As You Go: The Old Mission in a New Day* Scottdale: HP [YoJH61]
1971 "Reformation and Missions: A Literature Review" *Occasional Bulletin* (from the Missionary Research Library) June 1971, pp. 1-9; reprinted in *AMM* (1984), pp. 40-50 [YoJH71]
1972 "What Do Ye More Than They?" *Mennonite Life* 28:2, pp. 57-60 [YoJH72]
1973 "Church Growth Issues in Theological Perspective" *CCG* pp. 25-48 [YoJH73]
1979a "The Contemporary Evangelical Revival and the Peace Churches" *M&PW*, pp. 68-103 [YoJH79a]
1979b "Discerning the Kingdom of God in the Struggles of the World" *IRM* 68:366-72 [YoJH79b]
1981 "Teaching Ethics from a Missional Perspective" Elkhart: Occasional Papers of the Council of Mennonite Seminaries and Institute of Mennonite Studies, pp. 98-106 [YoJH81]
1983a "The Experiential Etiology of Evangelical Dualism" *Missiology* 11:4, pp. 449-59 [YoJH83a]
1983b "The Social Shape of the Gospel" *ECG* pp. 277-84 [YoJH83b]

Yoder, Lawrence M.
1970 *The History of the Java Evangelical Christian Church* Thesis at New York Theological Seminary [YoLM70]
1981 *The Church of the Muria Christian Church of Indonesia—GKMI* Ann Arbor: University Microfilms International [YoLM81]

Yoder, Sanford Calvin
1943 *Down South America Way* Scottdale: HP [YoSC43]
1953 *Eastward to the Sun* Scottdale: HP [YoSC53]

Zijpp, N. van der
1984 "From Anabaptist Missionary Congregation to Mennonite Seclusion" *AAM* pp. 119-36; translated and reprinted from 1958 [ZiNvd84]

Zimmerman, Ada M., and Catherine Leatherman
1936 *Africa Calls* Scottdale: MPH [ZiAM&36]

Zimmerman, Marietta
1971 *Twenty-fifth Anniversary of the Evangelical Mennonite Church in the Land Columbus Loved Best* Fort Wayne, Ind.: Evangelical Mennonite Church Commission on Overseas Missions [ZiM71]

Zionsbote
1983- *Zionsbote Index*, Vol. I (1884-1919)
1984 Vol. 2 (1920-40), Vol. 3 (1941-64), Fresno, Calif.: Center for Mennonite Brethren Studies [ZiI83-84]

Zorrilla, Hugo
1977 "Crucial Issues in Theological Education in Latin America" *MF* 5:5, pp. B-F; reprinted in *MFCI* (1980), pp. 367-78 [ZoH77]

Mennonite Mission Bibliography (by topic)

A. GENERAL MISSIONS

BIBLIOGRAPHY AND THE STUDY OF MISSION

BeG67, GiM70, HaPM&79, KaH80d, KrPNed78, ReSD&80, ShWR71, ShWR73a, ShWRed80b, ShWRed83, ShWRed84, SpNP&77, ZiI83-84

CHRISTIAN AND WORLD SURVEYS

HiPG84a, LaG1896, ShWR78b

HISTORY AND THEOLOGY OF MISSION

Mission in the Bible
AdV67, BaRM67, BaRH53, BaC67, BlD78, BrGR(3)78, BrGR(3)81, ByD83, ByD84, ChHH72, DrJH78, DrJH80, DrJH81, DrJH83, EwD67, GaJ84, KlAJ67, KuRS84, LiMC81, LiMC82, MiME79, MiPM72, MiPM78, NyDY76, PeGW73, PeGW79, ShDA71, ShCE82, ShDW84, ShWR72a, ShWR76, ShWR77c, ShWR79a, ShWR83b, ShWR83c, ShWR84a, SwWM75, ToJB67, ToJE78, VoV73, WaE68, YoJH83b

History of Mission
DyCJ81, GaJ84, HaD55, HiPG84a, KaH74b, KaH78, KaH79, KaH80b, KaH80c, KaH81, KrPN81, OoG79, OyJS82, ShDW&75, ShWR72b, ShWR82b, ShWR84a, ShWR84b, WiOH67, WiW43, YoJH71

History of Anabaptist and Mennonite Missions
AlMWM78, BaS78, BaL82, BaL83, BeJ57, BeR47, BeL82, BrTY80, BrPD54, BuIE29, DiJJ40, DoZ36, DoZ47, DyCJ&80a, DyCJ&80b, DyCJ&80c, DyCJ&81, EsHT48, EsHT54, EsCW56, GeCMC29, GeCMC61, GiM63b, GiM64, GiM65, GiRC80, GoGV80, GoMM55, GrJD4?, GrJD47, GrJD63, GrMrsJD&57, GrKPCA47, GrL84, HaG15, HaSS81, HeGF70, HiNN14, HoAG80, HoJG52, HoJG82, HoMJ??, HoK77, HoSJ51, HoSJ79, HoJN67, IlDMB19, JaDR77, JaDR82, JaP1874, JaAE47, JaAE48a, JaAE48b, JaAE48c, JaAE49, JaAE50, JaAE52, JaAE55, JaAE62, JaAE67, JaH53, JaW68, JeTE68, JuJC79, JuJC80, KaEG31, KeL70, KrPNed64a, KrR70, LaID38, LaGJ21, LaJA72, LaL72, LoM70, LoG62, LoHW36, LoJH56, MaP71, MeHW84, MeBM01-, MeBM17, MeBM26, MeBM75, MeBBFM45, MeBBFM46, MeBBFM55, MeC49, MeMC17, MiSE52, MoST70, MuA47, MuJR51, NeB77, NeJT78, NiM61, OyE49, PeGW47, PeGW49, RaD82, RaH50, RaMrsH50, RaRL65, RiES83, ScW62, ScTF75, ScTF78a, ScTF78b, ScTF79,. ScL77, ScG7?, ShDA84, ShJW4?, ShJW79, ShJW&43, ShDW72, ShDW74, ShWR78a, ShWRed67, ShWRed80a, ShWRed84, ShR75, SiEM&78, SiA43, SmH29, SoK47, TaH55, ThDA79, ToJA67, ToJJ59, ToJJ62, ToJJ67, ToJJ72, ToJJ75, VoJH34, WaE62, WeWB45, WeWB&38, WeLM55, WiG52, WiW61, WiW65, WiAK51, WiAK&79, WiFJ2?, WiFJ22, WiD7?, ZiNvd84, ZiAM&36, ZiM71

Theology of Mission
DyPJ70, EwD57, EwD66, GaJ84, GaM77, GrJD73, GrJD75, HaH81, HoJ20, HoBC56, JaDR66, KaH74a, KaH76, KaH80a, KaH81, KeP80a, KrCN70, KrCN72, KrCN79, KrCN80b, KrCNed79, KrCNed80, KuR84, LiFH59, McDD73, McPAG78b, MiPM??, MiPM78, PeGW72, PeGW81, RaRL72a, ShWR69, ShWR76, ShWR84a, ShSG66, ShR75, WeJC57, WiA73, YoJH71, YoJH83a

Anabaptist Theology of Mission
AuMS62, BaRH53, BaRH54, BeUA65, DrJH79, DyCJ84, EaMBMC80, FaH82, GeGG73, GiRC80, GrJD57, GrJD60, HaSS81, HeGF57, KaH75, KaH84, KlAJ67, KlAJ70, KlW53, KrCNed79, LiFH47, LiFH50, LiFH52, LiFH64, MeHW84, MeBM78, MiL80, MiME75, MiME79, NeA75, NyDY76, RaRL76a, RaRL76b, RaRL82b, RaPKed55, ScW66, ScTF79, ShDA71, ShDA76, ShDA84, ShCE82, ShWRed84, SmDE77, StE45, ToJE74, WaE68, WeJC54, YaT76, YoJH60, YoJH61, YoJH72, YoJH73

Church and Mission
ArDJ68, ClAM66, EwD67, EwD70, HaPM72, HiPG83b, HoAH73, JaDR83a, KlAJ67, MoJH61, MoST70, PaSF61, PeGW49, PeP61, RaRL82b, ReMC47, RePKed55, ShWR79c, SiH75, ToJB62, VoV61, WaOA63

Contextualization
HiF82, HiPG67, HiPG73, HiPG76, HiPG78, HiPG81, HiPG84b, JaDR66, KaH80a, LiMC82, LoJA67b, MiJM76, SaSV82, ShCE82, ShWR80a, SpWF84

Ecumenism and Mission
LoJA64c

Liberation Theology
RuLA81a, RuLA81b

Younger and Indigenous Churches
AnGR75, FeHW67, FrJS73, JaDR83b, LoJA64c, LoJA67f, LoJA68a, LoJA68c, LoJA68e, MaPJ50, ReC80, WeE&I75

RELIGION, RELIGIONS, AND DIALOGUE

Christianity and Other Faiths
HaPM67, HiPG83a, KrR64a, KrR64b, RaRL65

African Traditional Religions
BeJE66

Hinduism
DeHE46b

Islam
EbO68, KuRS81b, OsD79, ShDW81b, ShDW83a, ShDW&81

Judaism
GrJP50, GrJP62, KrR60, KrR65, KrR79, LiRL80

Marxism and Communism
JeM80, LaJA63, YoB80

New Religious Movements
OoG75, TuHW81

Primal Religions
LoJA68b, LoJA68d, LoJA69c, LoJA&65, TuHWS81

ENVIRONMENT, SOCIETY, AND DEVELOPMENT

Structures of Society
ChJT84, HaPM78, HeJD80, HeMM57, HiPG67, HiPG69, HiPG71, HiPG73, HiPG76, HiPG78, HiPG82c, HiPG83c, HoJA53, HoJA54, HoJN67, KlW82, KrAC82, LaJA76, LoJA64d, LoJA65e, LoJA65g, LoJA68b, LoJA68e, LoJA70c, LoJA75, LoJA&65, MiPM7?a, RaRL73, ReE79, ReE80, ReE82, ScG84, ShDA54, ShDA80b, ShCE84, ShWR67a, ShWR77a, ShWR77f, ShWR82a, ShWRed80a, SiRJ82a, SiRJ82b, SpM64, WiPD70, YoJH79b, YoJH83a

Art, Music, and Nature
FrAWD82, HiC&78, KeP80b, MaW52

Colonialism and Mission
HaHJ75, HaHJ76, HaPM83, JaP1863, LoJA64f, ShWRed80a

Development
SiRJ82a, StE75

Marriage and Family
ShCB81, ShCB82

Peace
BeRP63, BeRP64, DyCJ&80c, LaJA70, MeJE79, MiME79, MiPM50, MuJR64, RaRL76b, RaRL79, RaRLed79, ScG84, ShDW83b, SiRJ79a, ToJE74, VoS79, YoJH60, YoJH79a

Race
BeL55, BeL82, MiVL51, RaD82, ReE79, StRL50

Women in Church and Society
AlMWM78, GiM63b, GoGV80, HiF82, HoK77, RiS78, RiES83

FORMS OF MINISTRY AND WITNESS

Caring Ministry
HiWD67

Church Growth
BaFL79, BaHE80, BeL82, BoP&68, BrH81, BuIE40, EnAW71, FrJS73, HoAG83, HoAH73, KrCN80a, KrCNed80, LoH74, OrJM77, PeGW81, PiJW62, ShDW83a, ShWR73a, ShWR73b, ShWR77b, ShWR78, ShWR79a, ShWR83b, ShWRed73, ShWRed83, ShR75, ShR79, WaEH67, WeCL80, YoJH73, YoJH83b

Communication and Culture
BrVJ52, BrJA78, ByD84, FeHW61a, FeHW61c, FeHW63, GrJD59, GrJD63, HiPG69, KrR64a, LoJA61b, LoJA65e, LoJA66b, LoJA67a, LoJA67b, LoJA67c, LoJA67d, LoJA67e, LoJA70c, LoJA75, LoJA76b, LoJA&67b, McPAG78b, MiJM76, RaRL76c, RaRL83a, RiS78, ShDA79, ShWR79c, WiJ51

The Congregation and Mission
GeCMC41b, HaL81, KaNE65, KnPG67, MiPM55, MiPM57a, MiPM69b, MiPM72, MiPM73, MiPM74, ScDH80, SeE83, ShWR78c, ShMW54, SnHA80, ZiNvd84

Education
BeA63, BoDJ81b, BrGR(3)81, ClAM63, DyCJ81, EpMA83, EwD56, HaH81, HiPG81, HoJN67, JaDR83b, KeA56a, KoGG67, KrJD77, KuRS81a, LiMC81, LiMC82, MeBBFM??, MiEE28, MiJM81, MiPM57b, MiPM69a, RaRL83b, ScD72, SpWF81, YoJH81, ZoH77

Evangelism
AuDW72, AuMS64, AuMS83, BeR47, BeM65, BoDJ81a, BrG74, BrJA78, BrH81, BrGR(2)53, BrGR(2)67, CoE56, DiDF80, EwD81, GeCMC41b, GeCMC57, GeCMC64, GeL77, GiM63a, HoJA54, KrCN80a, KrCNed80, KrR65, LoH74, McPAG78a, MeCC76, MeRF53, MiPM50, MiPM55, MiPM57a, MiPM57b, MiPM58, MiPM69b, MiPM7?a, MiPM7?b, MiPM72, MiVL51, MiVL80, OyJP54, PeGW70, RaRL76c, ScD72, SiRJ76, SiRJ79b, SnHA80, ToJA55, ToJB65, ToJE74, WiOH68

Health, Medicine, and Healing Ministry
BaEG2?, DyCJ&80c, ErAH27, EsJL&83, HeKM47, KrCN70, KrCN72, LoJA69a, LoJA70a, LoJA&65, RoWed68

Interchurch Relationships
KrPN59, KrPN&64, KrPNed64b, LoJA76a, MeBM81, OzV73, QuJH64, RaRL80, ReC80, ShAR66a, TaCR78b, ToJE78

Justice
EsSE&78, HaHJ80, ShW80, SiRJ76, SiRJ79b, YoJH83a

Laity
BeE68, KaNE67, ScW62

Leadership Training
ChJT77, JaDR83b, KrJD74, ScHJ82

Linguistics, Translation, Use of Scripture
FeHW66, LoJA65b, LoJA68f, LoJA72

Literature and Literacy
FeHW60, HiDE67, KeE78, KeE81, KrCN??, LeC83, LoJA64a, LoJA65c, MoST4?, NiD67, ShDW81a

Mass Media
NiD67

The Missionary
BlT65a, BoL77, BuR82, BuMR27, BuMY36, DySB83, EbO68, EpMA63, EpMA69, EwD81, FaA37, FaA70, FoP62, HaJ80, HaPM84, HeTK61, HiPG82a, HoAG78, HoBC57, JaDR&74, KaH80b, KaH80c, KaM40, KaNE67, KeL67, KeLO77, KlA76, KrR63, LaJA76, LeC83, LoJA64e, LoJA65e, LoJA65f, LoJA67e, LoJA70b, LoJA76b, LoJA&67a, LoJA&67b, LoJA&66, LoJH63, McFDJ78, MiES73, MiME75, MiMJ78, MiPM50, NiA69, NuS78, PeGW60, PeGW63, PeGW65a, PeGW65b, PeGW71, PrMK69, RaRL73, RaRL82a, RaRL83b, RaD&83, ScM??, ShCY24, ShDA80a, ShJW69, ShJW79, ShJC73, ShWR69, ShWR70, ShWR77d, ShWR77f, ShWR78b, ShWR78d, ShWR79b, ShWR80a, ShWR82a, ShWR83a, SiEM82, SiRC78, SiRJ82b, SoJP73, UmJ49, VaNM76, VoV73, WiKF74

Mutual Aid
HeA80, LlPJ67

Refugees
DyCJ&80a, ScD83

Relief
DyCJ&80a, DyCJ&80b, ErPA47, LaG1898, RoWEed68

Rural Missions
HaR51, HoMJ??, KaLH50, OyJP54, WeLM55

Service
DyCJ&80a, DyCJ&80b, DyCJ&80c, DyCJ&81, DyPJ70, HiC67, KrCN72, KrR70, NeB67, RoWEed68, ScD77, SnWT76

Spirituality
BoDJ79, HiPG83b, OoG79, ShWR78d

Strategy for Missions
BeUA65, BrVJ74, ChHH72, DrL&78, GiSG74, GrJD75, HaHJ75, HaHJ76, HiPG82b, KaH69, KnF84, KrCN77, KrCN79, LoJA64e, LoJA65a, LoJA65f, MiMJ78, MiPM57b, PeGW70, PeGW75, ReIW56, ScD77, ShDA73, ShDA80b, ShCE82, ShWR78b, ShWR78e, ShWR81, ShWR83a, SiRJ79c, TaCR78a, TaCR78b, ToJE74, WaEH67

Structure of the Church for Missions
CoRSMRO64, DrJH76, EaMBMC80, EbJW76, EwD70, GeV71, HaPM72, HeMM57, HiPG79, KrPN59, KrPN&64, KrPNed64b, LoJA68b, LoJA69d, NeB76, PeGW68, PeGW73, RaD&83, ShCE77, ShWR73c, ShWR74a, ShWR74b, ShWR75, ShWR77d, ShWR77e, ShWR80b, ShWR83a, TaCR78b

Urban Mission
BrHL82, ClSA62, DeL78, DrL&78, EaAM16, ErAM20, ErAM37, GlEE66, HaL55, HaL60, HaL81, HoJJ46, McFDJ78, MiVL70, MiVL80, MiJD38, RoA&66, ScHJ80, VoMI62, WeH55

Worship, Liturgy, Prayer, and Sacraments
FrDH67, KeLO84, LoJA68a, LoJA69b, LoJA70a, MiPM61

B. AREA STUDIES

AFRICA

BeM65, BuIE29, ClAM64, DyCJ80b, DySB83, EbO65, Ebo72, EnAR&50, EsJL&83, GeCMC50, HeMM57, JaDR66, JaDR82, JaAE47, KeW64, LoJA76a, MeBM81, ShDW&75, ShDW83b, ShWR83d, SmD59, WaM6?, WaAF78

African Independent Churches
ShDA80a, ShDA81, ShWR74a

East Africa
EsMW51, MiPM69a, SmD71, ZiAM&36

West Africa
BoJR59, ShDA79, ShDA80a, ShDA81, WeE&I75

Ghana
HoSJ79

Nigeria
BeE67, FrDH67, OzV73, UnM68, WeE&I70

Somalia
BeB82, EbO68, ShDW67, ShDW72

South Africa
ReE79

Tanzania (Tanganyika)
AnGR75, AnGR78, HeMM67, LeC67, ShDW74

Zaire (The Congo—Kinshasa)
BaGJ74, BeJE52, BeJE65, BeJE66, BeJE67, BoV69, FeHW61a, FeHW61b, FeHW61c, FeHW61d, FeHW62, FeHW66, FeHW&67, KeLO69, KeLO77, KeLO75, KeLO79, LiAV54, LoM70, ToJB78, ToMW54, WeWB45, WeWB&38

Zambia
ScG7?

Zimbabwe (Rhodesia)
HoJN67

ASIA

CoOM&74, DeHE46b, DyCJ&80b, GeCMC50, MaPJed72, ShWR64, WeAG63

The Middle East
DyCJ&80b, KrR64b

Southeast Asia
ShWR64

Armenia
LaR11, PeLE10?

Burma
FrD79, LaGJ38

China
BaHC13, BeWN82, BrHJ29, BrHJ40, BrHJ43, BuJL75, BuJL77, ChJT77, ChJT84, EpMA69, FaA37, FaA70, FaA72, FoP62, GoSJ40, GrJD47, JaAE49, KaEG25, McCDS53, StDH53, VoMK48, VoMK80, WiAK51, WiAK&79, WiFJ2?, WiFJ22

India
AmMM49, ArDJ70, BaR48a, BaEG2?, BeDF33, BlT65a, BlT65b, BoL77, BrAC??, BrAC30, BuEH67, BuMR25, BuMR27, BuMY2?, BuMY36, DeHE46a, DiJJ40, EnAR&50, EpMA59, GeCMC29, GoMM55, HaPM70a, HaPM70b, HiNN14, HiPG69, HiPG71, HiPG82c, HiPG83c, HoSJ51, JaAE48a, JaAE55, JaH53, KaJN63, KnPG67, LaG1898, LaGJ21, LaGJ38, LaJA72, LeMC39, LoHW36, LoHW39, LoJH56, LoJH63, MaPJ50, McGD73, MeBM26, MeBBFM55, MeC49, MiEE28, MoST4?, MoST41, MoST47, MoST70, PePA15, PiJW62, RaRL72b, RaH50, Ra(Mrs)H50, RaRL65, ReJA16, ReJA27, ReJA&10, ScL77, ShCY24, ShAR66a, ShAR66b, StAG28b, VaNM76, VoJH29, VoJH34, WiJ51, WiPD70, YoSC53

Indonesia
AmW&47, AmA42, AmD47, AmD&47, ChC82, DoZ36, GrKPCA47, HoAG78, HoAG83, JaP1874, JeTE68, NaS47, RaRL72b, RhC2?, ShWR67b, ShWR73b, SoK47, TaH55, WiA73, YoLM70, YoLM81

Japan
BeCC67, BoP&68, BrHJ43, BuR82, ChK83, GaHE&55, GeCMC61, GiM62, GrJD4, GrMrsJD&57, JaP1863, MeBM50, RaRL65, RaRL72a, ReDD52, RiS78, ShCB81, ShCB82, SoJP73, SpWF81, SpWF84, WiW61

Korea
BeCC67

Philippines
PaPP78

Taiwan
SaSV73, SaSV80, SaSV81, SaSV82, WiW65

Vietnam
KlJ77, MaES78, MaLS77a, MaLS77b, MaLS78, MeJE77, ShDA78

EUROPE

DyCJ&80b, KeW64, NeC36

Eastern Europe
YoB80

Belgium
ShW80

Ireland
GaM77

Netherlands
BrH15, HoAG80, JaP1859, JaP1863, NyC3?, ZiNvd84

Switzerland
EpMA78

LATIN AMERICA

DuM64, ErAM&61, ErP65, HaD55, HeJD80, LoJA64d, MiSE52, ToJJ72, ToJJ75, VoWC44, WeAG61, WiG51, YoSC43, ZoH77

Central America
ScG84, ShJW33

South America
ShJW12, ShJW20, ShJW34

Argentina
BuA55a, BuA55b, BuA56, ByBF83, EnAW71, HeTK61, JaAE62, KeA56a, KeA56b, LoJA&65, ReWD54, ScM??, ShJW4?, ShJW&43, WeLS45

Brazil
JaAE48b, MeBM58

Colombia
JaAE52, LoJA61a, RuH54

Costa Rica
ZiM71

Guatemala
WiD7?

Jamaica
BrTY80

Panama
LoJA62, LoJA63, LoJA64b, LoJA65c, LoJA73, LoJA&66

Paraguay
GrCL64, JaAE48c, LoJA64g, LoJA65d, LoJA66a, ReC73, ReC80

Puerto Rico
DrJH51, HoJG52, HoJG82, StWH44, WiG52

NORTH AMERICA

BaL82, BaL83, BaR48b, BeJ57, BoIB78, BrPD54, ByBF44, DiDF80, DrL&78, DyCJ&80c, EaAM16, ErAM20, GeCMC41a, HaPW50, HaDA??, HoMJ??, KaLH50, KaJI56, KaO66, KiJC55, KrAC82, KrJN78, KrPN76, KrR65, MaEA67, MoC55, MuJR51, NeB77, NeJT78, OrJM77, OyE49, OyJP54, RaD82, RiRW66, ScV56, ScTF78a, ScD83, ShMW54, SiEM&78, SnMO53, StR83, StRL50, VoMI62, WeAG60, YoG&48

Canada
ErP65, ReE82, SiA43

Native Americans
BaL83, BeRP77, BeK62, EaK73, EaK76, HaLR59, JuJC80, MeBBFM46, PeBK??, PeR??, StAG26, StAG28a, WiM78

Mission Focus Index

Volume 12 (1984)

This index is divided into two main categories: (A) General Missions and (B) Area Studies. Each article is listed by author, title, and *Mission Focus* volume number and issue. In addition, each entry is assigned a number in *italic* for ease in cross-referencing. Please note that this index continues the indexes for volumes 1-10 found in the December 1982 issue and for volume 11 found in the December 1983 issue of *Mission Focus*. Also, please note that the September 1984 issue should be volume 12, **number 3,** instead of number 2 as erroneously printed in that issue.

A. GENERAL MISSIONS

BIBLIOGRAPHY AND THE STUDY OF MISSION

Mennonite Mission Bibliography; 12-4. *124.*

HISTORY AND THEOLOGY OF MISSION

Mission in the Bible

BYLER, Dennis. Proclamation and Culture: A Biblical Perspective; 12-3. *125.*

KUITSE, Roelf S. Mission and Hope: The Way of Hope; 12-3. *126.*

Theology of Mission

SHENK, David W. Interpreting the Bible Missiologically; 12-1. *127.*

Contextualization

SPRUNGER, W. Frederic. Six Lessons About Contextualization; 12-1. *128.*

See also Nos. 125, 127.

ENVIRONMENT, SOCIETY, AND DEVELOPMENT

Peace

See No. 130.

Refugees

See No. 134.

Structure of Society

CHAO, Jonathan. The Witness of a Suffering Church; 12-2. *129.*

SCHLABACH, Gerald. A Call for Active Nonviolence in Central America: Where Are Our Wounds?; 12-2. *130.*

FORMS OF MINISTRY AND WITNESS

The Congregation in Mission

See No. 134.

The Missionary

HAMM, Peter M. Missionary Burnout—A Desirable Ideal? 12-1. *131.*

SMUCKER, John I. Recalled to New York City; 12-1. *132.*

Strategy for Missions

KNISS, Fred. Some Thoughts on Change in Mennonite Missions; 12-3. *133.*

B. AREA STUDIES

ASIA

China

See No. 129.

Japan

See No. 130.

CENTRAL AMERICA

See No. 130.

NORTH AMERICA

MARTIN, Paul H. Mission in Des Moines; 12-2. *134.*

See also No. 132.

POSTMASTER: Send Form 3579 to Box 370, Elkhart, IN 46515.